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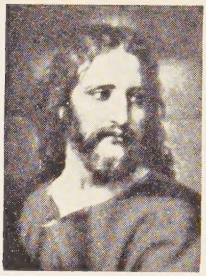

Old Friend

JESSE ENTERED the kindergarten and raised his hand in friendly greeting to the picture in front of him. "Hi, Jesus," he said.

Then he turned to the group and said, "That's old Jesus. He's my old friend."

Sacrilegious? Irreverent? No! Sister Marie Stork could tell that much. There was love in Jesse's eyes as he spoke. Nevertheless, she was curious about the meaning of his remark.

"SO YOU THINK Jesus is old?" she asked.

"Jesus is old," Jesse replied. "Look how long ago he was born."

"And you also said Jesus was your old friend?" queried Sister Marie.

Jesse grew serious. "Yes, he's my friend 'cause he's been my friend since the day I was born," he answe

LATER SISTER MARIE happily told this incident and commented, "It's good to see a child come to that poin his religious faith when he fully gra the fact that Jesus wants us to be speaking terms with him, treat him in ways as our first and best friend."

And as Sister Marie concluded couldn't help wondering how many ad with love in their eyes and faithful c viction in their voice can say with Je "He's my old friend because he's been friend ever since the day I was born."

—KATHERINE BENION

The LUTHERAN News Magazine of the United Lutheran Church in Americ

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COVER PICTURE. In First Church, Greensboro, North Carolina, Mr. and Mrs. Edward S. Tschenk and their four children are shown at worship. Picture was featured in campaign to emphasize religious significance of Thanksgiving. Rev. Samuel L. Sox is pastor of First Church.

Fourteen per cent more for ULC

United Lutherans had paid attention to insistent appeals for larger 1954 offerings. "Stewardship" was the word that echoed across the church every week of the year. One stewardship result in 1954 was a 14 per cent increase in the amount given for ULC boards and agencies. Total received for the United Lutheran Church budget was $5,752,788.

Progress in giving has been steady and substantial for a dozen years. In the last half-dozen years contributions toward the ULC budget have been:

1949 — $3,162,776
1950 — 3,986,885
1951 — 4,392,933
1952 — 4,640,528
1953 — 5,047,442
1954 — 5,752,788

Goal in 1954 had been $6,007,590. The 32 ULC synods came close to meeting it in full. Offerings received through Jan. 20, when 1954 records were closed, were 95.8 per cent of the goal.

About 40 per cent of the amount received has been spent on establishing new congregations in the United States and Canada. Twenty-five per cent was for overseas missions.

Nineteen synods met quota

There were heroic efforts in most United Lutheran synods in 1954 in meeting ULC apportionments. Lutherans in New York and New England increased their ULC gift a dollar apiece, from $5.11 per member in 1953 to $6.10 in 1954, which put their synod in the 100 per cent group for the first time in five years.

The Ministerium of Pennsylvania, oldest and largest of the synods, gave the ULC treasury two-thirds of its income each month, which produced a ser deficit in its own $514,387 synod budget. The Ministerium raised its U contribution from $4.03 per membe 1953 to $4.83 in 1954, considerably s of the $6.10 per capita average on w the ULC goal was based.

Michigan Lutherans led the 1954 increasing their ULC giving from $ per member in 1953 to $7.27 in 1 Nineteen synods reached 100 per cen more, Dr. Edmund F. Wagner repo to the United Lutheran Executive B on Jan. 26.

Synod	*Received*	
Michigan	$ 58,635.78	1
Northwest	403,243.76	1
Rocky Mountain	30,392.18	1
Florida	21,914.25	1
New Jersey	206,257.45	1
Iowa	97,063.45	1
Central Penna.	914,575.34	1
Maryland	269,024.87	1
Georgia-Alabama	33,964.34	1
Ohio	426,164.15	1
Pittsburgh	442,905.80	1
South Carolina	134,579.00	1
Kentucky-Tennessee	31,282.00	1
New York and N. E.	585,014.00	1
North Carolina	189,873.00	1
Pacific	40,188.00	1
Pacific Southwest	103,522.00	1
Texas-Louisiana	30,959.00	1
Virginia	110,029.00	1
West Virginia	25,790.82	
Indiana	105,548.96	
Illinois	239,986.03	
Central States	197,023.98	
Mississippi	3,065.09	
Penna. Ministerium	835,449.26	
Canada	100,336.52	
Caribbean	8,600.65	
Nova Scotia	10,228.59	
Wartburg	49,670.34	
Western Canada	21,492.35	
Slovak Zion	14,650.14	

landic	3,345.22	27.66
ldren's Program	8,013.94	
	$5,752,788.26	95.76

LC TREASURER EDMUND F. WAGNER
A good report

eran World Action goal reached

nited Lutherans went well beyond per cent of their 1954 goal for Lu- n World Action—the international ram supervised by the National Lu- n Council. ULC quota had been 25,106. Amount contributed was 33,849.98.

ere was a lag in LWA giving until st the end of 1954. Contributions d up dramatically in the last few s of the year. The New York and England Synod led in World Action contributing 126.3 per cent of the nt asked. The Michigan Synod was d, 123.6. Only two synods were of 100 per cent.

turning on secularism

nericans have learned that they can't without serious concern regarding Prof. Richard Niebuhr of Yale ity School was convinced. In a continent-wide survey, principally to study problems of theological education in America, he noted that there is a deep-running trend toward "interest in the Christian faith."

It isn't merely on the surface, such as juke boxes that play "Talking to the Man Upstairs," said Dr. Niebuhr (brother of Union Seminary's Prof. Reinhold Niebuhr). There is a good bit of "fright religion," he said, among people who consider Christianity as something useful "to preserve western civilization."

But "there is something deeper. The people want to know about the meaning of life. The tide of secularism has run out."

There has always been, Dr. Niebuhr said, "a deeply religious strain in American life. It is something that has always been there. And now it is coming to the surface."

He said he had "noticed a change in the climate" at Yale and other universities. "Students are interested in finding out more about theology."

Comic book crusade

Half of the state legislatures in the U.S. had bills on their dockets this month aimed at the sale of comic books which feature sex, horror, and crime. Two bills were introduced in the U.S. Congress to curb mailing privileges of indecent comic books. In most areas, church organizations sponsored the efforts to get the comics under control.

Three newsstand operators were arrested in Jackson, Mississippi, on charges of violating a city ordinance against sale of indecent books. The city code outlaws publications "reasonably calculated to terrify and produce lasting fears in the minds of children" or which create "disgusting, obscene, lewd, lascivious, filthy, or indecent thoughts."

Pastors of Protestant and Roman

Catholic churches united in Troy, New York, in forming a committee to assist Mayor Edward A. Fitzgerald in checking on objectionable publications. "We have looked in vain for concrete evidence of the promised self-censorship by publishers and distributors of comic books and other publications," the mayor said.

First books bearing the seal of approval of the new self-censorship office of the Comics Magazine Association of America went on sale Jan. 3. The association selected Charles P. Murphy as administrator of the censorship code. In 440 books scheduled for 1955 publication, Mr. Murphy reported, he had required changes in 5,656 drawings.

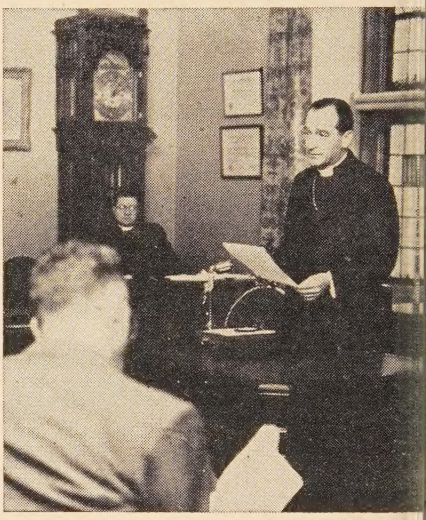
Beer and bingo

Temperance crusaders were busy in most state legislatures this month in seeking laws to curb the sale of alcoholic beverages. A local option bill, requiring counties to vote whether to be wet or dry if 15 per cent of the voters demand a referendum, was introduced in the South Carolina legislature. Iowa and West Virginia legislators were asked to consider bills limiting the sale of beer.

Half a dozen state legislatures were prodded this month to pass bills permitting churches, fire companies, veterans organizations to sponsor bingo games. Delaware's Governor J. Caleb Boggs recommended a constitutional amendment legalizing bingo, and scores of Protestant clergymen expressed their opposition. A bingo bill was introduced in the Indiana legislature.

In New Jersey bingo was legalized last year. In eight months the receipts in 11,117 games were $6,754,519, with $1,892,882 receipts in raffles. The legislature is being pressured to relax limitations on prizes.

Protestant Episcopal Bishop Horace Donegan of New York City joined the forces protesting bingo proposals wh are before the New York legislatu "The state has no business," he said, " fering to the church a special exempt from moral restrictions imposed on citizens generally."



BISHOP HORACE DONEGAN
No gambling in church

Presbyterian merger must wait

A new attempt to unite three Pre terian denominations cannot be attemp before 1957. Friends of the plan merger of the Presbyterian Church U Presbyterian Church US, and Un Presbyterian, may decide to wait c siderably longer, after the rough de the merger plan received in January.

The merger was beaten in two-th of the southern presbyteries which v on it. To put the plan in effect, a fa able vote was needed in three-fourth the presbyteries. "The church will taken from under our feet," said Andrew R. Bird, in urging the Poto Presbytery to decide against merger. is minister of a Southern Presbyte church in Washington, D. C.

Chief suspicion regarding the merger
s that the Southern Presbyterian
urch would be engulfed in the much
ger Northern Church.

DR. HENRY J. WHITING
ional Lutheran Council's new execu-
secretary of the Division of Welfare
office Feb. 1. Dr. Whiting had been
ctor of Lutheran World Federation
rtment of World Service at Geneva

ists study organizational structure

ompared with the American Baptist
vention, the United Lutheran Church
merica had been compact and cen-
ed even before a Commission on
nizational Structure made 119 pro-
ls for tightening up the church gov-
ent at the ULC convention last
ber.

orthern Baptists have two home mis-
and two foreign mission societies.
congregation decides what it be-
s and how it manages its affairs. The
esota Baptist Convention decided in
to withdraw all support from proj-
of the American Convention. It has
court action to prevent a newly or-
ganized group from calling itself the Minnesota Convention of American Baptist Churches.

Baptists began in mid-January to study an extensive plan of reorganization drawn up for them by the American Institute of Management. The denomination's general council agreed to favor "a reorganization of the structure of the convention, its boards, councils, committees, co-operating organizations, associated organizations, and affiliated organizations."

Baptists said they don't intend to give up their freedom, which has been "the rallying point around which the convention has been built and held together over the years." But they hope to increase their efficiency. All religious denominations tend to be inefficient in operation according to modern business standards and practices, the Institute of Management told them.

Mrs. Morton answers Mrs. Knight

Half the radios in England were tuned in to hear a minister's wife, Mrs. Jennie Morton, reply to Mrs. Margaret Knight who had made two atheist speeches on a British Broadcasting Corporation network.

A child can be taught not to knock other children around by telling him that "he wouldn't like it if other people did it to him," Mrs. Knight claimed. "But talk about the loving purpose of God," she said, "is a bit beyond him."

Mrs. Morton replied that "a child can grasp the idea that God's family includes people everywhere." She said that a child who is taught that he is "a child of God in God's world among God's other children" is best prepared to live a life of love. She said the morality of unbelievers "makes men fastidious rather than loving and resourceful." Unbelievers are in greater danger of self-righteousness than believers.

Mrs. Morton refused to agree that "the climate of thought" is increasingly hostile to Christian belief. Scientists of today are much less sure than scientists of the nineteenth century, she said, in believing that scientific methods can disclose the realities of the universe.

Lutherans go south

A handful of Lutheran ministers are entering Central American and South American countries where there had been none before, Dr. Stewart W. Herman reported to the National Lutheran Council. He is executive secretary of the Council's Division of Lutheran Cooperation in Latin America.

As a small number of pastors reached North America early in the eighteenth century to minister to scattered Lutherans in the New World, missionaries are arriving in South America now. The Rev. Odd Knaevelsrud of Norway, said Dr. Herman, arrived last month in Quito, Ecuador, to organize Scandinavian and German Lutheran groups. There was a problem in getting an entry visa for Ecuador, but it was solved.

The Rev. Ake Kastlund settled in Mexico City in December, and found 150 Scandinavians ready to organize a congregation, said Dr. Herman. Temporarily he will minister also to several thousand Germans whose pastor, the Rev. Fridrich G. Frauenstadt, died in November. A circuit-riding pastor for Central America, where Lutheran groups are organizing in Honduras and San Salvador, is needed soon.

School crisis in South Africa

South Africa's white-man government moved forward this month with plans for cutting down the quality of education offered to black men. The Bantu Education Act, limiting the type of training to be given Negroes, puts Protestant and

DR. STEWART W. HERMAN
History repeats

Roman Catholic missions in serious ficulty. Most mission-owned schools op ate on government subsidies (as Un Lutheran mission schools operate in E ish Guiana).

Roman Catholics said in January t they will raise $750,000 a year to oper 750 mission schools free of governm control. Archbishop Denis E. Hu said the church will "never abandon schools to a system of state monopo He said the "church insists that the ri of parents to choose the kind of edu tion they want for their children i God-given right."

The Norwegian Mission Society cided to surrender control of its prim schools in Zululand and Natal to South African government. "As missi aries, we cannot close our schools, as have been called by God to serve l among the Bantu people," the society nounced. "We deeply regret that we h to hand over control."

Church of England missions h

eed to lease schools to the government some areas, and close them in others. e Anglican diocese of Johannesburg ns to open 14 "church family centers" offset the loss of 23 mission schools. ly the Dutch Reformed Church favors government racial policy.

urches can be interracial

here isn't much objection when a nonwhites are accepted into membership in American Protestant churches ch had formerly been all-white. This reported to the National Council of rches by the Rev. Alfred S. Kramer conducted a survey in the United heran Church, Congregational Christ Churches, and Presbyterian Church A.

n 405 congregations, totaling 237,000 bers, 26 white people resigned when red people joined. These churches e 6,422 nonwhite members.

everal dozen ULC congregations re- ed Negro members for the first time ng the last year, without publicity without debate. Episcopal churches e U.S. now have 71,000 Negro members it was reported in December. Ten s ago the number was 54,000.

herners discuss school segregation

here was quiet talk among churchin 17 Southern states as U.S. Su- e Court regulations on school segion were awaited. "Level heads and thinking" will be needed, Bishop . J. Carpenter told Alabama Episcons. "This is a time for neither ied action nor lethargic thinking," ld a diocesan convention in January. e Texas Council of Churches said nuary that "we recognize the role e church to apply Christian fore- patience, and forebearing undering as these new adjustments are ."

Lutherans arrange intercommunion

Lutherans of Sweden may receive communion in congregations of the Church of England, and Anglicans are welcome to commune in Swedish churches. Full intercommunion of the two churches was "definitely confirmed" by the Church of England's Canterbury Convention.

Swedish pastors, when opportunity arises, will be privileged to preach in congregations of the Church of England. Basis of the agreement is that the Church of England recognizes the validity of the apostolic succession of the Swedish Church. There was no break in the continuity of church government at the time of the Reformation. Roman Catholic bishops became the bishops of the Lutheran Church.

Intercommunion of the Church of Denmark and the (Presbyterian) Church of Scotland has been recently negotiated. Danish bishops said they saw no reason why members of the two churches should not partake in joint communion.

And so forth

Guest on Columbia Broadcasting Company's radio show, "Make Up Your Mind," on Feb. 4 (11:30 A.M. EST) will be ULC President Franklin Clark Fry. Dr. Fry will give advice to a boy who keeps for himself the money given him to put in the church collection . . .

A tavern operator in Fort Worth, Texas, complained to the city council that ministerial students, preaching in front of her tavern door, are keeping out customers. "I'm a church member myself," said Mrs. M. E. Johnson, but "don't think the churches should interfere with my business" . . . School days begin with a moment of silent prayer in three Toledo high schools. About 4,000 students bow their heads when the signal is given. "It helps to start the day right," said one of the teachers.

World News Notes

No Hope for Russian Christianity

A GERMAN who has returned from a Russian concentration camp has formulated his opinions on the Russian people and on the future of communism in a booklet that has caught the attention of the German press. The outlook is bleak for the Christian faith, according to the author, even if the police state collapses.

Prof. Wilhelm Starlinger spent six years in Soviet prison camps. During his detention he talked with many former leading Communists who had fallen in disgrace. He has now returned to West Germany and published his observations in a booklet on the "Limits of Soviet Power."

THE SOVIET PEOPLE, Prof. Starlinger says, can be divided into three social classes. There is the laboring class, that can be shifted and molded at will, the middle class of former peasants who have not yet been collectivized, and the leading classes of intellectuals, officials, and officers of the armed forces.

Working people are concerned "only with survival," Prof. Starlinger says. They take no interest in politics because they have learned not to believe anybody. They have no intellectual aspirations. Religious expressions, which can still be found among older people are "limited to emotional outbreaks and a clinging to traditions."

The peasants have only one desire: to return to their land and own it. It is the one group in which a "Christian-national tradition" is still alive, but this tradition "has its roots only in the craving for property."

AN URGE TOWARD spiritual independence, which may become dangerous to communism "as we know it today," can be found only among the leaders. The are spiritual tensions under the surfa

But "there is no sign of an awakeni of Christian ideas, and it is highly dou ful whether there will be any religic revival in the foreseeable future." W religious life there is in Russia today, t author warns, is of no consequence. T church is "manipulated by the regim without independent leadership.

Foreign visitors who say they ha seen crowded churches should be cc sidered as ill-informed, says Prof. St linger. These visitors have seen only few famous places of worship. What happening in a prominent church in M cow has no bearing on the life of churches throughout the country.

The number of churchgoers, as cc pared to the total population, is ti Those who attend services do so for sake of a tradition "whose meaning is a purely superficial nature. And e these services are manipulated by Communists."

The government steps in with extre severity wherever Christianity makes attempt to gain leadership, Prof. St linger writes. Those who have ope defied communism, risking impris ment and, frequently, death, have d so not because they were convin Christians but because they were "bl and fanatical Russian nationalists."

There is little hope for the future, author says. Anti-Communist natio ism may force the present rulers out, not to restore Christian faith.

PROF. STARLINGER'S report differs fr descriptions given by recent visitors Moscow, who say a half-dozen r churches were opened in the last months and that attendance at the Chr mas services was the largest in 30 ye

THE PRESIDENT'S "State of the Union" essage at the opening of each session of ongress has become entrenched in na- nal tradition. A new proposal is that e chief justice of the Supreme Court ould be invited to address Congress on e state of the judicial system.

The idea was suggested last November Deputy Attorney General William P. gers. It received such favorable pub- ity and gained such wide support from lges, lawyers, and legislators, that it l be formally proposed at this session Congress. If both houses of Congress prove, a new tradition will be launched.

Those who favor the proposal say that ngress should be informed of condi- as in the judicial branch of govern- nt as well as the executive branch. The issure behind the idea lies in the fact t many of the courts are bogged down delay and inefficiency which could be ired up by legislative action.

ndicaps

HESE ARE SOME of the conditions ch Chief Justice Warren would prob- report to Congress:

The federal courts are seriously dicapped by lack of funds, too few es, and delays in appointing new es.

In some districts the backlog of s is so great that there is a time lag hree to four years in getting cases

While most federal judges devote time to the bench, some are kept by illness, or just plain indifference carrying their full load.

Refusal of some courts to adopt ern methods such as pre-trial pro- res keeps them from catching up their backlog.

5. Delay in trying cases has led to the practice of bypassing the courts and setting up private legal commissions to arbitrate civil disputes.

6. Unrealistic setting of district boundaries has resulted in some courts standing idle while neighboring courts are clogged with pending cases.

7. The U.S. Judicial Conference, which sets up the budget for the courts, is too conservative in its requests for more money and more judges.

Until 1939 the attorney general was the official spokesman and champion of the courts. But because the Justice Department was one of the chief litigants before the courts, it was decided to separate the judicial branch entirely from the executive branch. To handle judicial affairs, an independent Administrative Office of U.S. Courts was established.

Since then, the courts have had a separate budget, which cannot be touched by the Budget Bureau. It is drafted by the Judicial Conference (the chief justice and the chief judges of the circuit courts) and presented to Congress along with recommendations for additional judgeships and remedial legislation. But Congress is free to ignore the recommendations and cut the budget. Last year a conservative judicial budget was slashed a million dollars.

If an address to Congress by the chief justice would dramatize the need for a major overhaul of the court system and the responsibility of Congress for appropriating adequate funds, it would be of great value. Our courts are the cornerstone of American freedom; but freedom can suffocate while waiting for the courts to function. Justice delayed is often justice denied.

—ROBERT E. VAN DEUSEN

U.S. Race Tensions Agitate Asians

By ROLAND E. WOLSELEY

In India and elsewhere distorted ideas about Negro-whi relations in America require constant explanation, apolo

NO MATTER WHAT they may represent, no matter how remote they may be from the race problem, Americans in India, Pakistan, Ceylon, Burma, and other countries in Asia always are asked questions about the relations between Negro and white in the United States.

My main assignment while in India for 14 months was to teach and practice journalism, not sociology or anthropology. My public speeches were about the press of India or of the U.S., or about the American educational system. I could be sure, however, that after I had concluded my presentation of a lecture the first question would be one of these:

"You Americans talk a lot about democracy, but when are you going to treat the Negro people of your country democratically?"

"Are the Negroes of America any better off than they used to be?"

"What are you doing about the race problem in America?"

"Is it true that you lynch hundreds of Negroes in a year in America?"

SOMETIMES THE QUESTIONER put sarcasm into his voice. Sometimes he (it was just as likely to be a she) was clearly belligerent and asked the question, not in search of an answer, but just to embarrass me. On a few occasions the qu tioner asked about other matters and line became clear enough. These w not always friendly enquirers. Some w Indians who followed a line which me bers of the Communist parties of world have been told to pursue. A f times my hosts later were able to iden certain of these questioners as ard members of India's small but noisy Cc munist group.

More often than not, however, the s ject of racial tension in the U.S.A. raised by persons who were hopin hear that we are making headway solving the problem. They wanted f from a person who was fresh fro country about which they had only ond-hand information. Whoever questioners and whatever their moti I noticed that anti-Semitism was ra mentioned, probably because it is not issue to which India has been rela Indians also realize, as many Americ do not, that anti-Semitism is not actu a matter of race. Nor can I recolle single question about discrimina against the Chinese, Japanese, Kore and other Oriental peoples against w we certainly have discriminated. focus is all on the Negro.

THE QUESTION—whatever its sour was always embarrassing. Honesty quired admission that despite our p ciples and our easy worship of the th of democracy, we had not brought an to discrimination and the attitude

Dr. Wolseley is professor of journalism at Syracuse University and recently spent 14 months in India as a Fulbright lecturer. He is author of Interpreting the Church Through Press and Radio.

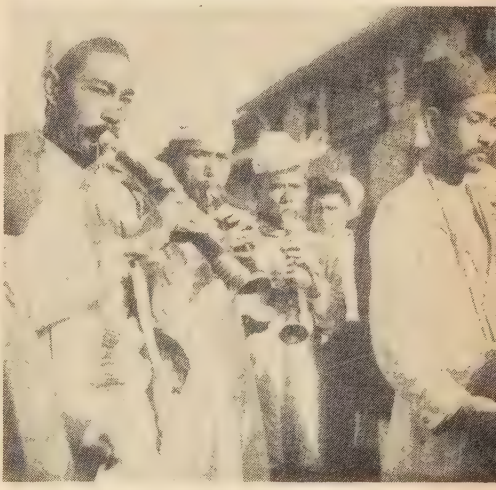
omination by the white people. Indian hristians who asked about race in merica were more difficult to answer an were Hindus or Moslems, because dian Christians expect so much more the way of Christian behavior.

After a few question-and-answer pe-ods I decided that more good could be ne by admitting faults of the past, de-ribing efforts to improve racial rela-ns, and asking for patience and under-nding by drawing a comparison with dia's own difficulties in eradicating the ste system, than by trying to argue that were completely in the right.

"You in India who are trying to do ay with caste distinctions know what low process that is," I said. "So you l know why we in the United States moving so slowly in getting rid of ial discrimination."

One day I received a telegram from United States Information Service ces in Bombay informing me that dding Carter, the Pulitzer Prize win-g journalist from Greenville, Miss., s to visit Nagpur while touring India. gpur is where I lived while in India my Fulbright lectureship. I was asked would arrange speaking dates for him that city of nearly 500,000 people. ter, a novelist, is also publisher of the enville *Delta Democrat-Times*. Most ortant for our point, he has won hon-for his liberal attitude in the problem elations between races in the South. is a Southerner of long standing. I eager to co-operate because here a more experienced analyst of the erican situation regarding race. He sent by the State Department to tour theast Asia especially to speak on this hy problem.

efore the Nagpur Forum and other l groups, including classes of my own ents at Hislop College, Mr. Carter



Old and New in India

Modern textile mill (above) symbolizes industrial progress, while street band (below) carries on old customs in Asian land

spoke frankly about the racial situation at home. Far more competently than I could have done, he traced the origins of our racial conflicts. This information was intensely interesting to his audience, for the people of India identify themselves with the United States closely in many ways, but particularly in our early history. They remind Americans that we,

too, won our freedom from Great Britain; that we, too, had a revolution, albeit a more violent one than theirs; that we have gone through the growing pains India now is experiencing.

CARTER ALSO ADMITTED our sins in treatment of Negroes and then gave details about the improvement that can be reported—great employment opportunities, opening of educational doors heretofore closed, accomplishments of and recognition for such men as Dr. Ralph Bunche. He also described the organizations of white people who support the Negro in his battle for equality.

When the question periods came around the very same ones that had been fired at me in the same forum and at other sessions elsewhere in India were put to him, just as if I and other American visitors had never answered them. He replied far more authoritatively than I had, but I noted that he, too, relied heavily on the comparison with India's troubles over its caste system.

During our short acquaintance I learned from Carter that the questions he had encountered at Nagpur were much like those being voiced in other cities he already had visited, and his answers were about the same. After my return to the U.S.A. I noted that Saunders Redding, the American Negro teacher and novelist, in his book, *An American in India*, had had a similar experience. Unlike Carter, however, he had been considerably upset by it.

CALLING ATTENTION to India's own painful problem of caste and untouchability appeared to me as a strategem that merely shifted the spotlight. It was, to be sure, successful at times in gaining greater understanding of us and explained our slowness in getting results. It engendered patience where patience might not have existed before.

But it did not free Americans of r sponsibility. Persistent and acute qu tioners reminded us of that. Two wron do not make a right, as one of them minded me, and he asked, "Do you thi what you are doing in America enough?" Of course it wasn't enou The Americans thus put on the sp usually admitted that and added t they were hoping for more progress.

WE GOT IT in the spring of 1954 wh the Supreme Court handed down its cision about segregation in public schoo In India this was a far more convinc piece of evidence about our intenti and hopes than any number of State D partment or Fulbright speakers, Ne or white. The Voice of America quic took full advantage of it and inform at least that part of the world that or may listen. This great news was wid spread in India. What was the result?

People friendly to the U.S.A.—or interested, which is the more comm position—rejoiced. Enemies of the U.S were disconcerted, and sought to scribe the decision as mere window dr ing. When people later heard reports violence resulting from the decision, the defiance of it, of the antics of Bo and his National Association for the vancement of White People, much of good of the Supreme Court's action lost. Communists in particular had evidence to support their contention white people of the U.S.A. have re not changed in their basic attitudes ward people of color.

The Supreme Court action has resu in a gain for Americans in Asia and e where, for we never pretended that decision would receive instant, comp acceptance. The private citizens, c groups, and government officials who now co-operating to support the c

ecision constitute another powerful ar-
ument for Americans who will continue
face hostile questions abroad.

THE PEOPLE OF INDIA, like all people
hose skin color is not white, are deeply
ncerned about the welfare of American
egroes. There is a ready-made, auto-
atic sympathy with them and a strong
sire to see them more justly treated.
does not take Communist prodding to
oduce such sympathy. It has existed
ong educated Indians for years.
Racially, Indians are Dravidian and
yan, not Negro in origin. Many, how-
er, have suffered mistreatment from
ite people not unlike that experienced
Negroes. Sometimes this came from
ir own former British rulers, some-
es in Africa, and sometimes in the
ited States, when they have come on
rs or to study. A Syracuse University
duate student, an important educator
India, while on a trip to Florida last
, was taken into the Negro YWCA
a taxi driver and into the segregated
railway station dining room until her *sari* made a waitress wonder just where she did belong.

MOHANDAS GANDHI, who determined so many of the social attitudes of the modern Indians, helped set their minds about the race issue. It must be noted, however, that relatively few Indians think about it. About 85 per cent of the 360 millions in India are illiterate. Most Indians are too absorbed by the struggle for survival to ponder the race problem at home or abroad. Gandhi's own sharp feelings came from his experiences in South Africa where he encountered race discrimination. He was nearly lynched during his 18-year struggle in Africa in behalf of the Indians who lived there.

Jawaharlal Nehru, Vinoba Bhave, and other Indian leaders have continued the fight for abolition of discrimination within India. With such leaders and traditions, people of India who are race-conscious are just as concerned over the white-colored problem as they are about

STUDENTS IN INDIA
Scholars leave for home after day's classes at Haldwani

the horrors to be expected from scientific warfare, which also troubles them greatly.

THEY LOOK NATURALLY to the Christian missionaries for enlightenment and assurance. Usually they get it, but sometimes not. A few American missionaries in India and elsewhere are not free from race prejudice. It is a disappointment to know it, but there have been and still are missionaries in India who lord it over the Indian people much as did some of the British people in Kipling's day, and as did some of the plantation grandees of our own early history. It is a small minority, to be sure, but it is there, and it is not being overlooked by hypersensitive Indians, or by anti-American Indians.

Missionaries, like other people, sometimes acquire unchristian habits and attitudes. Frequently the transgressors are independent missionaries, or representatives of small sects or denominations that have no clear policy, or persons from groups that accept racial discrimination as a dictate from the Bible and sanctioned by Holy Writ.

ANOTHER SOURCE of misunderstanding of the American racial situation is the content of the newspapers, magazines, books, and films received from the United States.

Walk around Connaught Circus, the huge circular shopping center of New Delhi, India's national capital, and stop in at the book and periodical stores. Saunter along Queensway, the wide street that runs into the Circus and is lined on one side by substantial office buildings and on the other by the shaky wooden structures that house refugee shops. Sold by ragged newsboys or by vendors who lay out the magazines along the sidewalk, are six-month-old issues of American magazines for the Negro people: *Ebony, Our World, Color,* and others. These a proud with stories of the achievemer of Americans of black skin, but the c stacles they had to meet are noted. The also are reports of injustices practic on black Americans.

Near them are comic books, all t worst sort we print. When people color figure in them they usually are debased positions: the whites are t masters. In neat lines or disorderly pi besides them are hundreds of paper-ba books. The majority are westerns, sp detective, crime, or sex novels, cheap their ideas, writing, and concepts. few of these do people of color ever t ure with nobility; usually they appear criminals or fools. Mixed with this erature are a few books by Rich Wright and one or two other recogniz serious American Negro novelists.

Even when the English-reading Ind picks up the air edition of *Time Newsweek,* or old copies of *Reader's gest* or *Colliers',* he is likely to see ref ence to race trouble in America. He s at the same time inadequate coverage India's news.

Religious magazines, church publi tions, and others that express a heig ened social consciousness have a v limited circulation, mostly among herents of the churches to which t are addressed.

The picture of race relations in United States that is in the mind o citizen of India exposed to these imp sions is hardly flattering to us. That ture will persist so long as our ra scene stays as it is, for our periodi and movies reflect the dominant grou views. But because the oversensitive dian and other people of Asia are be goaded by an element of anti-Americ in their country, they get an even wo picture about race relations in Amer

The Situation from Above

JOSEPH SITTLER

What I am unable to do in freeing myself from sin God has done for me through the gift of Jesus Christ

"Therefore our Lord Jesus Christ ath had mercy upon us, and hath aken upon Himself our nature, that o He might fulfill for us the whole will and law of God, and for us and or our deliverance suffer death and ll that we by our sins have deserved."

"Dearly Beloved . . . come . . . dili- tly examine . . . find nothing but sin d death."

Now at last, and not until now, am I n and ready for God's blow of sheer ce in Jesus Christ, God's love and d's deed. Now at last the situation- m-below is ready for the church's an- ncement of the situation-from-above. s moment, this readiness, this summa- n of the situation-from-below as "sin death from which we can in no wise ourselves free." This all is the black f into the midst of which the Exhor- on drops its explosive and transform- "Therefore"!

ecause of my situation, because I e not and cannot state it worse than this "Therefore" of God has its mad, rasting power. Let me ponder now weight and depth of cleavage of the rating blow of God's deed of grace.

Who can do what needs to be done? The situation-from-below must be met by some movement from above, and that liberating movement has got to get "outside of God" as it were. For "outside of" God, who is righteousness and life, is precisely where I am. It has got to move here on earth, in history, among and all involved with me on earth. God has got to do what needs doing, and he must do it in person. For it is between myself and Him that sin is a separation and death an end.

"Therefore, our Lord Jesus Christ!" That *will* do! For "God was in Christ reconciling the world unto Himself." How God was in Christ is not at the moment the question. The issue is that if God is in Him as Liberator from death, Redeemer from sin, then the One who alone could do what needs doing is now *actually at work doing it!* This deed is big enough for the situation-from-below. This deed *is* big enough for the bigness of sin and the bigness of death.

Where does God do this? And how far does His action go? God in His deed in Christ does His liberating work *where I am*, in the situation here below. That is what the life and work of Jesus is all about—His baptism, His temptation by the evil one who would displace God, His victorious impact upon the fear and anxiety and crippled lives and self-trapped hearts. Nor is this all. This Jesus-deed of God *became* death for me.

is the third article in a series of four t the Exhortation which precedes the r for Public Confession. Dr. Sittler is and professor of systematic theology icago Seminary.

His descent to my situation (. . . hath taken upon himself our nature . . .) swings down, down, down to death, to the point where the ultimate desolation of *my* life is enveloped in the blessed accomplishment that is *His* life. "And when they came to a place called Golgotha, there they crucified Him."

How much more involved with my situation-from-below can God get? The situation from above does not call to, warn, or only agonize over my situation-from-below; *it becomes that situation!* "The Word became flesh and dwelt among us." And not as an insulated visitant whose glory served as a lead plate between Him and the disintegrating fissions of the world's lust and death. But born of Mary, pierced by a spear, laid in a hole in a rock of earth.

Thus does God involve Himself with *me* to the end that I might, by His action from above, be again involved with *Him.* The place of this involvement is the place of the Word—the Word in the form of that ultimate identification with my earthly, common situation, the place of man's desperate earthly need of life's bread and wine. "And to the end that we should more confidently believe this, and be strengthened by our faith in cheerful obedience to His will, He hath instituted the Holy Sacrament of His Supper in which He giveth us His Body to eat and His Blood to drink."

Wonderful and amazing is this doub movement! The situation-from-abo identifies itself with the very bread a wine of every need, of the pathos transciency and death, to the end th this very bread and wine, now invest with His deed, should become the retur ing movement of my faith.

"Therefore!" (And only now can know the weight of the loving action th is packed into that word.) "Therefo who so eateth of this Bread, and drink of this Cup, firmly believing (that committing his life in trust that it h really happened so, that it is true, and f me) firmly believing the words of Chri dwelleth in Christ, and Christ in him, a hath eternal life."

He dwelt in us in order that we mig dwell with Him in God. He became c desolation that we might become His t separated fellowship with God. The in that placement before God, I alc can know the forgiveness of sin, the de of death, the ultimate meaning of t brief and troubled traject of my life earth.

> Grant me now, O God, Thy holy spiri that the miracle of Thy grace from abov in Jesus Christ my Lord may perform th miracle from below, that Thy movement Grace may create my movement to faith Amen.

The only guilt is guilt against the personal God. "Against thee, thee only, have I sinned, and done this evil in thy sight." We can sin against men and against things only because they are creatures of God. Responsibility is always responsibility to God. Conscience is always the consciousness that we are living under the all-seeing eye of God, and that we shall one day have to give account to Him of all that we have done and said.

—From *Christian Faith and Natural Science* by Karl Heim (*Harper*)

eagoing Circuit Rider

JAMES A. RYBERG

Formerly a parish pastor in Pennsylvania, Chaplain Hershberger spent 26 months in a dangerous ministry to men of the "tin cans"

IEUTENANT GEORGE M. HERSHBERGER c), USN, rolled out of his bunk and ndered what the weather was like top- . When you're the chaplain of a de- yer squadron in the U.S. Pacific Fleet, ther its rainy or sunny can make a lot lifference in attendance at services— your own.

etween 0900 and 1400, ship's time .M. to 2 P.M. for landlubbers), on a cal salty Sunday, Chaplain George ld normally visit five ships at sea, con- ging five services and preaching a sim- number of sermons to a congrega- totaling over 2,000 officers and men esRon 11.

S SOON AS THE SEAGOING preacher d finish the benediction on one "tin (as sailors refer to destroyers), he d hurry aft to a designated spot on , climb into a sling-like seat dangling e end of a cable attached to a heli- r hovering overhead, and then be ed rapidly onto the flying machine. five minutes later, he would be ed down onto the deck of another o'-war steaming along at 22 knots. was an average Sunday in the West- 'acific.

day, after 26 months of "circuit ," in the cruiser-destroyer force, lain Hershberger is serving ashore San Diego Naval Training Center he is helping to mold the char- of Navy men just beginning their service careers. But, he still likes to look back on his tour of duty with the destroyers—one of the longest for any chaplain —as a highlight in his Naval career.

Leaning back in a chair, Chaplain Hershberger likes to talk about his days with the men who man the "greyhounds of the fleet."

RAISING THE CHURCH FLAG
It flies above the Stars and Stripes when a religious service is held aboard ship

"The morale of those destroyer sailors is amazingly high for as tight-fitting as those ships are," he points out. "There aren't too many of the comforts that are available on the larger ships. But, I guess when the boys took their latest cruise they thought they were on a battleship—for the first time, they had 'Coke' machines on board."

The chaplain's destroyer squadron visited Japan, Korea, Okinawa, Formosa, the Philippines and Hong Kong. In the latter port he met some Swedish missionaries now instructing Buddhist monks and nuns in the Christian faith. Their former religion no longer satisfies these Buddhists, he was told.

CHAPLAIN GEORGE is proud of the way his destroyer men and other GIs overseas have responded to the needs of the unfortunate. At Sasebo, Japan, he saw the men of the radar picket destroyer *Chevalier* raise a hundred dollars for the World Mission for Children. "Sailors aren't making an overly large amount of money," he added, "so when they give, they aren't doing it just for the fun of it."

A chaplain attached to a destroyer squadron moves from one ship to another in the unit, spending about a month in each vessel. Destroyers, counting crews of around 200 officers and men, are not large enough to rate a chaplain as a part of the ship's regular complement.

"When the weather was fair," Chaplain George explains, "we held services topside. In rough weather," he continued, "we held services on the mess deck. We'd wedge the field organ up against the bulkhead, and I would play. Sometimes we had all we could do to keep the organ in place and still hold on." Like most seagoing chaplains, his chief obstacle all the way along was the weather.

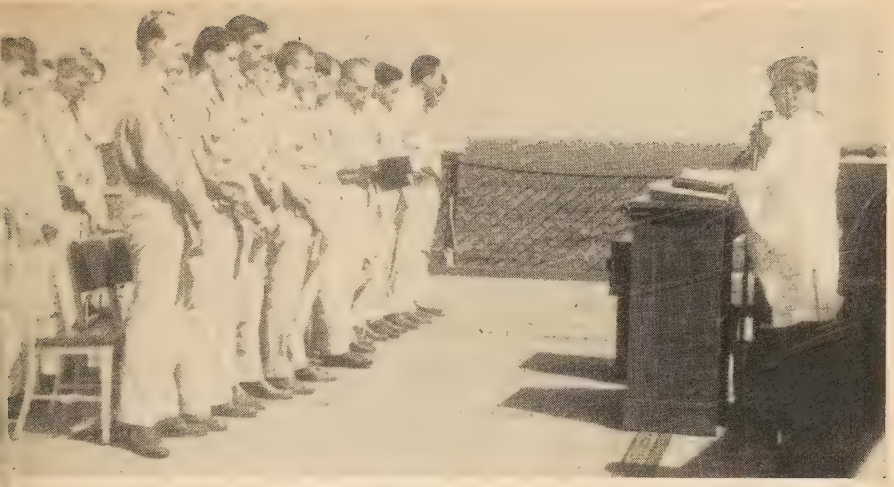
ONCE, WHEN Chaplain Hershberger was on board the destroyer *Chandler*, and the weather had become except ally rough, the captain came to the ch lain's aid, but got a bruised shin for trouble.

Chaplain George recalls that he about half-way through services on Sunday, when the ship gave a heavy lu in response to a monstrous wave. Im diately, Captain Kane (Commande D. H. Kane, Jr., USN—ships' capt are always called "captain" regar of rank) leaped forward to keep the from falling from its place on a table. He was in time.

The captain stood there, holding the cross with his chin and clutching candles in either hand. He seeme have the situation well in hand. Just t however, another heavy lurch of the sel and the crew's motion picture jector burst its lashings in a corner began sliding across the deck.

The heavy machine struck the ca

SEAGOING CHAPLAIN
Pastor George M. Hershberger



SERVICE ON A WINDSWEPT DECK
Rough weather can affect the attendance—and the decorum

he shins. "His face got red," Chap- Hershberger explains, "and he ed his teeth, but he didn't say a thing! what I mean about those destroyer rs?"

T YANG-DO, above the 38th parallel Korea, Chaplain Hershberger con- ed what were perhaps the last Chris- services in that area. He had gone re to a Korean mud hut and min- ed to Korean marines. A Korean or led the choir while an interpreter lated Chaplain Hershberger's Penn English into Korean. "I think they my sermon," he muses.

ortly afterward the Korean truce ment confined American activity to rea below the 38th marker and the lain left terra firma and went back s ship.

ome of my friends once recom- led that I join the Army, but I chose Navy," the chaplain asserts. "I ht I'd like the sea, and I was right." orge Hershberger didn't start out to Navy chaplain. Until he was called e military ministry, he had served a quiet parish at St. Paul's Church at Dubois, Pennsylvania, for three and a half years. Before that he served for three years in his first parish at New Kensington, Pa., in Bethesda Church.

CHAPLAIN HERSHBERGER finished high school in his home town of Ford City, Pa., attended Thiel College at Greenville, and from there went on to the Gettysburg Seminary. After serving his two parishes, he entered the service in September 1951, receiving a commission as a lieutenant, junior grade. He went first to chaplains' school at Newport, R. I., and was assigned two months later to the Marine Corps recruit depot at Parris Island, S. C., where he saw young "leathernecks" being introduced to service careers.

All of the Hershbergers are sea-minded now, though. That includes his wife (the former Eleanor Kornman of New Brighton, Pa.), and their youngsters Carol Lee, 9, and George Richard, 7. The family makes its home at 403 Encinatas Avenue, in the sailor port of San Diego.

"And Then Come the Elephants"

By RALPH W. LOEW

Men sometimes fail because they are not able to s anything greater than their physical surroundin

A FINE LITTLE FELLOW of the Sunday school had heard the descriptive "all-powerful" used concerning God, and the immensities of that attribute had staggered his mind. During the following week he talked it over at home.

"Mommy, God is all-powerful, isn't he?"

"Yes," said the mother.

"And Jesus?" asked the little fellow.

"Yes," said the mother, "you say that when you say God is all-powerful."

Then, his face lighting, he said, "And then come the elephants."

THERE YOU HAVE a child's mind at work. He starts with immensities of infinity and comes to specifics, like the Psalmist who wrote "When I behold the heavens and all thy works, what is man that thou art mindful of him."

Yet most adults start with man. They work up, trying to understand man's problems, and man's achievements. They get up the scale of strengths, up past the elephants, the scaled mountains, the atomic bombs, and then their minds are stuck. What could be stronger than this?

It is just here, that having gone out to the limits of human knowledge, scaled the heights of wonder, reached as far as logic and reason will permit, that man must take his leap of faith. Real faith is at that place. There he finds something stronger than the elephants.

A FEW YEARS AGO a group of brilliant writers collaborated to write a book which they called *The God That Failed.* So Stender, Wright, Koestler and Lo Fischer united to confess that their g of communism had failed and they w left godless in a world of grave mc problems. You see, they'd started w themselves and their own needs and t hadn't gotten past the elephants. M another person, far less articulate, felt the same sense of lonesomeness.

Defeatism is generally born of sense of lonesomeness. When a man no sense of at-homeness with his Crea he is liable to lose any sense of in security and satisfaction. A man ne a sense of vocation, a sense of satisfy not only his personal ambitions, but at-homeness with some eternal purpc in this universe.

The rich young ruler, who had t trinity of American virtues of wea youth and power, still searched for so thing beyond himself. Frankly, he looking for something beyond the phants. Jesus told him to search for it an adventure which stripped him of things he leaned on and would send h out dependent completely on power yond himself. That single-line desc tion of this winsome fellow—"he w away sorrowing"—is the story of lonesomeness of all too many who unwilling to take the risks of a great fa

THIS IS AN AGE when we are thrilled the reports of mountains scaled, ocea depths plumbed, the inscrutable imm sities explored. This man will and m continue to do. But there is someth

ore. He will need the quiet when he n be reverent. He will need the awe-meness that comes to those who see eir own littleness and God's greatness. e needs to know the peace of God that sses understanding.

There is injustice in this world to be ented, pain to be fought and tyranny be battled. There is plain bigotry, ful selfishness, blind stubbornness and rible pride which keeps us from seeing t the horizons of our own selves. This he continuing battle of life. Yet sometimes in the struggle we see its enormity and lose the sense of power beyond, God's grace available.

It is that sense of God's omnicompetence which challenged a Psalmist poet once to write "Trust in the Lord with all thine heart, and lean not on thine own understanding; In all thy ways acknowledge Him and He shall direct thy paths." When that faith has encompassed a man, he sees beyond himself, beyond the little boy's elephants, to the faith in a God who cares, and truly guides.

Poor Woman Who Is Rich

By J. R. BROKHOFF

Her $15 was the largest gift we ever received

IT WAS AN ENVELOPE with $15 in it. the outside was an explanation in a nan's handwriting: "The tithe of all I has given me this year—$15." The elope was handed to me as her pastor n I called to administer the Holy mmunion.

or the past 31 years this poor woman been bedfast. A few years ago her band died. She has no income except t friends send her from time to time. the past few years an anonymous d has been sending a cashier's check 5 each month.

UT SHE WAS NOT always a poor an. There was a time when she had ey to spare. For years she received od salary as superintendent of nurses famous sanitarium. Like most of us, ng these prosperous years she was t tither.

ow did she become a tither? She had put her savings in stocks. Then came the 1929 crash and she lost them. Was she bitter about it? She took it as a lesson from God that He wanted her to tithe. He taught her the insecurity of riches. "I did not give him his part," she said, "and then I lost all." From that day forth she was a tither. Sickness, bereavement, and long years in a sanitarium followed, but through it all she gave a tenth of her meager income to God through her church.

IN RECENT YEARS we received many large gifts toward the building of our new church. I am impressed by a gift of $30,000 for an organ, but this poor woman's tithe of $15 amazed me. Proportionately this was the largest gift ever received in our congregation.

This woman may be poor, but her tithe proves she is rich toward God. She has the "riches of his grace."

Too Many People Are Always Hungry

By NORRIS E. DODD

In many parts of the world there is not enough food provide even the minimum diet necessary for hea

MORE PEOPLE will go to bed hungry in the world tonight than will go to bed well-fed. This fact has been arrived at by careful statistical research.

It is not a new situation nor one that can be easily or quickly corrected. It is a situation that very certainly has been growing steadily as the world's population has increased. Unfortunately, very little thought has been given to this problem and very little has been done about correcting it.

In total, very little more food was produced in the world in 1954 than in 1938, but there are 200 million more people to be fed. The pattern of population growth is not evenly distributed over the world, and neither is the pattern of food production. The areas where food production has increased the most since World War II are the areas where people were, as a rule, already well-fed before the war. The result is that more food per capita is available in those areas, and people are eating better than they did before.

BUT IN THE VAST AREAS of the world where the population is the greatest, *less* food is being produced than before the war, and the population has increased so rapidly that there is less food per capita than there was fifteen years ago.

I have had the good fortune to travel in most of the populated sections of globe. In many of the countries I vis human beings have a desperate stru to exist from the time they are bo because of disease, for lack of educa and because their earning power i pitifully low. They lack the "know-h and the ability to finance their operat

Even the families who live on the are never sure they will produce eno food to carry them through to the harvest.

About 40 per cent of the peopl the world never in their lives have enough to eat and never have had a to the kinds of food that make st bodies and strong minds and that resistance to disease.

IN MANY AREAS of the Far East daily ration of food is equivalent to a nine ounces of rice or other cereal day. If it were possible to supple this diet with some proteins or fats, t is no question that these people w enjoy longer lives, that their bodies w be more resistant to disease, and their productive capacity would incr

A weak, undernourished human ing cannot be expected to do a full work. Neither will a child grow to turity if his diet is inadequate.

Dietary deficiency diseases are v spread over many parts of the w Often there is little food available t child's body can assimilate from the he leaves his mother's breast until l ten or twelve years of age. The d rate of children is appalling. In r

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Mr. Dodd is former director of the United Nations Food and Agriculture Organization (often known as FAO) and has written this article in connection with the 1955 "One Great Hour of Sharing" appeal in March.

ces the average length of life is under
years.
It is not a very long time to live, but it
a very long time to go hungry.

IN AFRICA I have seen native women
pare for children a school lunch con-
ing of boiled corn meal, the only food
ilable. Corn meal is nourishing if it
be supplemented by other high qual-
food, but children on diets consisting
ly of cereals, rice or roots do not ob-
the necessary minerals, vitamins and
teins for proper growth of their bodies.
The result is that most of them are af-
ed with one or more of the deficiency
ases such as *kwashiorkor* which—if
survive at all—generally leaves them
crippled minds or crippled bodies or
. We have found that the simple ad-
on of skimmed milk to the diet of
shiorkor victims greatly improves
r health.
imply to make food available is not
the whole answer to the problem. It is necessary also to teach people how to prepare properly and make use of foods. And of course education is necessary to help them increase their earning power.

It seems to me, therefore, that this problem must be approached through the children. Give them better food, more education, and they will grow up with a chance for a better life.

IN MOST OF THE AREAS where food is scant there is no organization that reaches down to the necessary level of the population. In many parts of the world local groups, overseas church missions and national or international organizations have made a small beginning. They have established schools, small food-experiment stations, clinics for expectant and nursing mothers, and they have organized local school-lunch and hospital-feeding programs.

It gives one a warm feeling to visit

FLOUR SENT OVERSEAS BY CHURCH GROUPS GOES INTO OVEN
Rolls baked in Berlin are for undernourished school children

LUTHERAN WORLD RELIEF PROVIDES SOUP FOR GERMAN ORPHANS
Gifts through "Hour of Sharing" will help world-wide work of mercy

these places and see the gratitude on the faces of the people being helped.

But the surface has hardly been scratched. Even though food can be made available, it will still be necessary to enlist a great number of trained workers willing to go into these areas, to make the sacrifices that will undoubtedly be demanded. For it means living with these underprivileged people, teaching them and helping them to help themselves.

People who are always hungry are not good citizens. A man who lives in a mud hut with no chance of education for self or his family, who has no cl but the clothes he wears, who slee the same room with his animals (if lucky enough to have animals) is prey for the promises and teachin communism and other false ideologi

Giving them food is not enoug takes understanding and enthusiasm the part of a trained worker who is ing to spend years under primitive ditions in order to give his fellow a better "break."

PARABLE OF THE BOX OF CANDY

RECENTLY WHEN A FAMILY called at our home for an evening, one of the younger guests handed her hostess a beautifully wrapped package which all of us recognized as a box of candy.

Though it may not have been right, according to some authorities on etiquette, my wife opened the package at once and offered it to the girl so that she might have the first choice.

How like our Christian desire, I thought, to give God the first portion of what He has given to us. He gives lovingly and lavishly, and we offer Him the first portion.

HELP NEEDED

STICKING OUT my tongue at the clock as childish, but it made me feel better. his was one of the days I had planned o much for a mere 24 hours. Naturally, wasn't the clock's fault, but I do get tired of blaming myself.

I tucked the casserole for the church ot-luck supper in the oven as I took out e cupcakes for the PTA tea. Every ganization I belong to, whether it's in e church or the rest of the community, girding itself for a spurt of action be- een now and spring. Since no one ems willing or able to act without eat- g—and since cooking is something I fairly well—I feel as though I were nning a one-woman food processing op.

"But it's not," I consoled myself, "as ough you were merely cooking and king. You are helping to create a so- ble, relaxed atmosphere in which peo- can work together harmoniously."

TRITE BUT TRUE. As I removed the cakes from the pans I thought about t side of our human nature. Eating ether is really a distinct mark of hu- nity. When you throw scraps in a hen- d, for instance, the chickens almost ck one another over.

Before I could carry the thought fur- r, the phone rang. "Just let someone me to make fancy sandwiches for ie shindig and she'll find her ears ned back but properly!" I promised shrilling black object.

Mother," came Karen's worried voice, u know the composition I wrote last night? Well, I can't find it. Would you look and see whether I dropped it in the car? And if I did, will you bring it?"

"Oh, Karen! I've a million things to do this morning. Can't you hand it in tomorrow?"

"No. If I don't hand it in, I have to stay after school and write it over. She's in one of her—never mind, I'll tell you later. So will you?"

"I suppose so. But what if it isn't in the car?"

"The rough copy is in the waste basket by the desk in the living-room. Thanks, Mother. Thanks a million!"

SHE HUNG UP and I put the pesky instrument slowly in its cradle. "Sometimes you're more trouble than you're worth," I told it. These modern children! They may be in school a mile and a half away, but what difference does that make? They pick up the phone and there is Mother ready to hear their distress signals.

Of course she doesn't have to be a softy and answer every S.O.S. Some women are strong-minded enough—or unfeeling enough—to break themselves of the habit of picking up their children and brushing off muddy knees. But most of us really worry over the children's worries. Besides we like to be needed. I turned off the oven, covered the cupcakes with waxed paper and a towel.

A FEW BLOCKS from the school, I spied Blanche Lightman. When I pulled up beside her she seemed glad for a lift. "You one of the hostesses for the tea

this afternoon?" she asked, unbuttoning her coat in the warm car.

"Just Pony Express. I've made some cakes for the party, but I'll bring them when I come this afternoon. Right now I'm rushing with Karen's copy of the composition she wrote last night. Seems without it she'll have to stay after school and write another."

"I guess Miss Longwood is clamping down on them. The teacher they had last year was so eager to bring out whatever creative ability they had that she wasn't very strict about handing things in on time and all that."

"Oh, I suppose they have to learn habits of promptness and responsibility. Right now I'm the one who is being prompt and responsible!"

"Aren't you, though! You should get a very good mark for this."

"Maybe I do get some sort of mark in my own head, some feeling of satisfaction that I am really a super-duper mother. Funny we should talk about it, because ever since I told Karen I'd come, I've been wondering why."

"Seems pretty natural to me. Karen's in a jam. You're trying to help her out. 'So there you are. And here I am,' getting a ride to school as a result."

"Please! No George Gobel before lunch."

"O.K.—but have you noticed how hard it is to steer clear of him? Those cliches of his keep popping up."

" 'And they're the worst kind!' "

"You win. And here we are at the school."

WE WENT UP the steps laughing, then silencing the merriment as we pulled open the heavy door. Blanche hurried with a click-clack of high heels down the hall to the teachers' restroom where the committee was gathering, while I turned in at the principal's office. Verna Stone looked up from her typewrite beyond the high desk or counter tha separates the official from the unofficia world. "The committee is meeting—

I shook my head. "I'm really not o that committee. For some reason peopl think I am but I came to bring a pape that Karen forgot."

"I'll send a messenger with it. Bu what a shame you had to make a specia trip! Couldn't you have brought it whe you come this afternoon?"

"There seems to be some sort of spe cial deadline." A trace of sarcasm mus have crept into my voice for Verna grinned understandingly. "I know," sh said, lowering her voice, "we have then every now and then in that class. But i any of the childern are going into the business world, they might as well ge used to them now."

"Oh, that's the way the world runs all right. Housekeeping is one thing af ter another—if you try to run things right. So thanks for seeing that Karen gets this."

I FOUND MYSELF racing down the school steps toward the car. Deliberately slowing, I grew quiet inside for a moment. "Dear God," I prayed simply, "I thank Thee for health and strength to do the tasks before me. Help me to accomplish them steadily, one by one, but if one thing has to be set aside for something more important, teach me not to fret as though the coming of Thy kingdom depended on my feeble efforts."

I hope it wasn't disrespectful to be finishing the prayer as I turned the ignition switch. And I knew it wasn't. I knew, too, that I had made the right use of my time and that it was important to let Karen feel she could reach out to an earthly parent for help when she needed it—just as I reach out to a heavenly one.

A CHRISTIAN DICTIONARY

SOME WORDS have been used so often that they become vague and dull. They need to be restudied and resharpened. Such a word is: "PROPHET"

WILL THIS WORLD come to an end in 1955? Some people think so. They would probably tell you that this destruction is prophesied in the Bible. Verses from Daniel or Revelation, or from Apocryphal books like Esdras, could be shown to back up their belief.

Some people use the books of the prophets as they would an astrological chart, a crystal ball, or tea leaves. These folks therefore feel that their special knowledge is of religious origin and not to be confused with "inferior" forms of prediction.

Most of us know better than to try to interpret Scripture to fit our own desires. We certainly know better than to take the most obscure passages and make them the cornerstones of our faith. But even the most mature Christians often have difficulty knowing how to interpret correctly the prophets and their prophecies.

PROPHETS ARE those people, men or women, who teach the Word of God. Of course there are always false prophets too, who think they are repeating the Word and actually are not. True prophets, whether of today or of Old Testament times, usually emphasize that part of God's Word which deals with the moral, ethical, and religious standards of people and societies. There should be something of the prophet in all of us Christians, for all are teaching the Word of God.

The Word of God is that part of the knowledge of God that comes to man in one form or another. It deals with God's personality, his desires, his activities, anything that we humans can be shown about him.

The Old Testament prophets were inspired men who had a better grasp on God's reality and the world's reality than grasped by those around them. They were most concerned with the way in which people were failing to live up to standards of right and wrong. They were concerned about injustice, pride, materialism, immorality. They realized where selfish attitudes would lead the people individually and also the nation.

Almost every prophet felt that if the abuses of his day were to continue, these abuses would bring inevitably the destruction of the society. Practices contrary to the will of God make for chaos —sometimes slowly, but always surely. And living rightly, loving justice, showing mercy, walking humbly with God, these things give well-being to people and nations.

GOD WOULD SEE to it that the results would follow the causes. Destruction would follow evil. Strength would follow righteousness. For this was the heart of the existing contract between man and God, the Covenant relationship (Old Testament). This, carefully interpreted for the specific situations that confronted the particular society in which the prophet operated, was a vital part of the Word of God, the part which most concerned the prophets.

To be as accurate as possible, we must not consider the prophets as foretellers of the future so much as analysts of the trends of a given society, spiritual statisticians who could plot the graph of a people's religious life, and show where it was leading them.

"If you continue in your present way,

then this and this will certainly result." That was the formula used by such men as Amos, Hosea, Jeremiah, Isaiah. "If you improve your present way of life (which you probably won't), then God will give us national security." This was the goal of their activities, the near objective for which they were preaching. The ultimate objective was, of course, that people do the will of God.

THE PROPHETS were concerned with their own day. Their timeless worth lies in their ability to evaluate two areas, one changeless, the other change-resistant: the first, the Word of God, and the second, human nature. Since God does not change at all, and people change very little, the truths those early prophets grasped are as true today as then, as our society parallels theirs. What they said may well be—and should be—applied to us, even though they were not thinking of our times when they spoke. None of them was saying that in A.D. 1955 such and such would happen.

In Jesus' day it was common practice to use earlier prophecies in a way historians no longer do. Matthew's account of the birth and early life of Jesus is full of such use of prophecy. Matthew and men like him, having known Jesus and recognized him as the Christ, could look back into their people's history and realize that Jesus was a fulfillment of the revelation of God's Word, the same Word for which the prophets were striving.

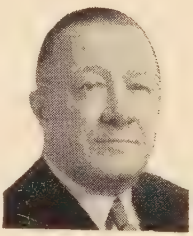
The same Truth about God which was revealed to and by the prophets was most fully revealed in Jesus. So one could honestly say that the prophets were speaking of Jesus, even predicting his coming, although they themselves may not have realized where the truth they taught would ultimately lead.

So Luther talks about Christ in the Old Testament, and Paul makes a co parison between the crossing of the R Sea and Christian baptism. All part of the complete Word of God, therefore was part of the Word wh was in the beginning, was made fl and the Word which shall always b even Jesus Christ.

SUCH CONCEPTIONS are difficult grasp because they are partly beyond human understanding. Although we c not yet know the whole truth—seeing in a mirror dimly—in Christ, thank G we see nothing but the truth. Jesus is perfect prophet and the embodiment all true prophecy.

The world may end this year. I does, those who forecast it will have b lucky, not inspired. The true follo of prophets and prophecy is he walks in the way of the Lord.

—PHILIP R. HO



PERSON PROBLE CLI

By EARL S. RUDI

Teen romance?

QUESTION: Randy is 17—a rather rious-minded boy. In the last two mon Flossie, 16, has been phoning him eral times a week. At first he seem indifferent to the girl. Later it beca apparent that he was pleased by the tention he was receiving. I am af he's getting interested in the girl, for has had several dates with her.

I wish this child would stop call I have wondered what to do. Woul be good for me to answer the ph calls and ask her to stop phoning so

? Should I have a talk with her ther? Or should I talk to Randy about I am afraid to make a move lest I ag- vate the difficulty.

REPLY: What is disturbing you? Are you afraid Flossie will arouse the oy's interest and then let him down? Are you worried lest Randy may give he girl so much attention that his tudies may suffer? Or are you upset bout the sex factor? It seems to me nat you are not very realistic.

Both boy and girl are now at an age hen mutual interest is natural, and, n fact, desirable. Of course, in any oy-girl affair, various complications ay arise. Parents must expect that nd accept it as part of the develop- ental picture. Randy is old enough be thinking about girls as possible ates. Phone calls, dates, crushes, easures, and disappointments are rmal factors in the process of learn- g, advancing, and maturing. Oppo- ion is more likely to intensify prob- ns than to help solve them.

You are in a position to help both y and girl by encouraging parties, tes, and other forms of meeting un- r proper conditions. It is good for se young people also to get into one other's homes, meet the parents, and derstand the home situations. All these experiences will prepare them make sane decisions later.

Fathers and mothers gain nothing "prying and spying." Such opera- ns complicate the issue. Forbidding es makes it almost impossible for ents to serve as counselors. Fault- ding, ridicule, and stern regulations more harm than good. It is better try tactfully to gain and keep the fidence of young people, to be dy to talk about their interests and irs in a friendly manner, when the way is open, than to take a negative line. Such a procedure will help them to avoid mistakes, enjoy youthful pleasures, and to choose the right kind of companions.

Death

QUESTION: My husband died three years ago. Helen was three at that time, while Willy was only a few months old. The boy, of course, has no memory of his father, but Helen has, though her recollection is necessarily vague. Helen repeatedly asks how soon she'll see her father again. I always tell her it will be a long time, that now we must be good companions for each other. But again and again she brings up the question. I am perplexed as to what to tell her.

REPLY: You are following a good procedure. It would be a mistake to go into any theological explanation of the problem. It would be a terrific letdown to tell her point blank that she will never again see him on earth, or in this life, but it would be unfair to give any assurance that she will. It is better all around to say it will be a "long, long time."

Later, as she gains more thinking capacity and experience she will become more ready to think about death and its implications, will probably begin to figure it out for herself. At that time she may be told that our great Christian hope is to meet our departed loved ones in the Great Beyond, when we have finished our time and work here, that they are safe with Jesus. It may be added that we want so to live here that we may be sure of a wonderful reunion in the future.

It is one's function, furthermore, to keep a child occupied with many interesting ideas and activities so that there may be little time for brooding.

Israel Against God

The Unfaithful. By Ewald Mand. Muhlenberg Press. Philadelphia, Pa. 1954. 292 pages. $3

Although it is often claimed that reading novels is a form of escape, this is not nec sarily so. Novels can provide the basis for richer understanding of a period or an epis which is long past. It is so with *The Unfaithful.* This novel brings us face to face with realities of life in the days of the prophet Hosea, a turbulent period in the history of Isr and of Judah. It forces upon our attention a segment of living experience which illumi the Old Testament narrative from which Mr. Mand draws his theme. The novel makes glowingly alive the days of kings Hezekiah and Jeroboam.

These were times of deep anxiety for those in Israel who feared for the continued existence of their nation and for the religion of Jehovah. Assyria stood poised to cross her frontiers while the mass of her people were unconcerned and lived in corruption.

The novel's plot develops in the juxtaposition of its three main characters—Hosea, his wife Gomer, and Zilpah, the gentle shepherdess who had been Hosea's first love. It reveals Hosea's long and often painfully groping search for the will of the Eternal which takes him from his father's home in Lebonah to the temple school in Bethel and into the priesthood of his people. He marries Gomer, a beautiful but dissolute dancing girl, in answer to Jehovah's command to take "a wife of harlotry and have children of harlotry," so that he might experience in his own body the abominations into which his nation had fallen.

But Hosea's heart still belongs to Zilpah, the simple maiden with whom he had fallen in love in the days of his youth. Gomer reveals herself fickle and unfaithful, which adds to the growing burdens of her husband. He longs for understanding and love and peace but finds them not, except in a kind of spiritual identity with Zilpah. He compares the two women and finds that "Zilpah was like the heights upon which the shepherds fed their flocks and like the black tents of Cedar, humble and substantial." She is quiet, like the soft rustle of the millstone in the early morning and like the ripening vineyards. But Gomer is like "the bustle of the high place under the full moon and brilliance of the valley of Sharon early spring." When he thinks of Zilpah a g calm comes into his soul, while Gomer fects him like a bubbling cup of strong w

The immorality of the temple wors and of its attendant rites and the profligs of the priests drives Hosea to utter disg In deep disillusionment he forsakes the s ice in the temple to become the wander prophet of the Eternal. He is hunted by authorities, hated by the people and shun by his own brothers. But with unyield courage he seeks afresh the will of God him and for his people and fearlessly th ders forth his denunciations. At last, death by stoning of Gomer for her adult is a sign to the prophet that the Eternal taken the yoke from his neck and he is f That night he writes the final lines in book of his prophecies.

The Unfaithful, a title that is descrip both of Hosea's wife and of his people, serious and imaginative novel. It is reali and richly documented, and draws fron wide range of human and social experie There is often violent action and expli ness in the discussion of moral and so problems and of institutions. It brings back to the recognition that the source all significant achievement lies in the str gles, aspirations, sacrifices, joys, and sorr of human beings in partnership with the vine. If we are to read and understand w live interest the meaning of God's word, need to be reminded that all of this w which we are dealing in the last analysis lates to human beings through whom G spoke and wrought. We need to restore

epen, and to keep clear our sense of this
ıth, and Mr. Mand's book helps us to do

WALTER T. NAU
Lenoir Rhyne College

terpretation of History

The End of Time: A meditation on the phi-
ophy of history. By Josef Pieper. Translated
Michael Bullock. Pantheon Books. 185 pages.
75.

Josef Pieper's *Leisure the Basis of Cul-
e* was an excellent example of the best
Catholic thinking as it criticizes an En-
htenment interpretation of culture. His
e End of Time applies the same line of
soning to our Enlightenment interpreta-
n of history, with our activistic and mor-
stic attitudes. As his earlier book found
vertical framework lacking in a theo-
ical dimension, so this later book makes
same criticism of our horizontal frame-
rk. It is his insistence upon this further
nension which is his major contribution.
Having established the need for this
her level in the first chapter, he goes on
analyze the gloomy world picture of to-
as due to the lack of that very element
our thought and action. Such a lack
ılts in our belief that we are going to
struct the kingdom of God on the basis
human perfectibility, progress, and rea-
. It is this faith of the Enlightenment
its Kantian followers that is now col-
ing. A completely secular and im-
nent interpretation of history is thus in-
ıplete and inadequate.

he third chapter builds on the first's in-
retation of the end of history as needing
nite both ideas of end—that of goal and
. For Pieper this means that modern
litarianisms may play the role of the
ichrist, something which can only be ex-
ned in terms of original sin, and trans-
ned by the *Logos* become man, who sac-
ed himself for us. This gives the Chris-
something which distinguishes him from
the rebel and the enlightener: the
stian thinks in terms of prophecy rather
prediction, and he acts sacrificially
out reviling either nature or his fellow

Whether such an excellent interpretation of history is possible on the Aristotelian basis, which sees history as like a creature, and the Scholasticism which divides the natural and the Supernatural, reason and faith, is a question which does not get answered in this otherwise very helpful little book.

N. E. RICHARDSON, JR.
Gettysburg College

Commentary on the Gospels

Through the Gospels to Jesus. By Dwight M. Beck. Harper. 468 pages. $5.

Dwight Beck has produced a broad and understandable discussion of the four gospels. It is the product of twenty years' teaching at Syracuse University, nourished by reading in the field of New Testament study.

He opens the book with the historical setting for studying the life of Jesus, followed by an analysis of the available source material. The bulk of the book is a commentary on the first three gospels, using the *Gospel Parallels* edited by Craig, Cadbury, and Grant, as his guide. He closes with a commentary on the Gospel of John.

Teachers and students studying the life of Jesus have long sought such a balanced and systematic treatment as Beck has made available. His interest, above all, is that men would "read, mark, and inwardly digest" the text of the four Gospels. This task, for Beck, does not involve a thicket of speculative complexity. Rather it demands a "balanced historical view."

Though this volume deserves a thorough reading, it is lacking at two points. No mention is made of the new light shed on such problems as the origin of John's Gospel, the character and style of Matthew's Gospel, or the role of baptism in the early church. Some reference to the Dead Sea Scrolls should have been included. Furthermore, since a college public will be reading this work, illustrations would assist the student in more fully understanding the character of the land about which he is studying.

These minor criticisms should not detract from the important contribution the author has made.

OTTO REIMHERR
College Park, Md.

LETTERS TO THE EDITOR

Woman on a pedestal

SIR:

"Ministers' Wives Are Made, Not Born" (THE LUTHERAN, *Jan. 5*) must strike terror in the hearts of "sisters of the cloth" in parsonages throughout the nation! How many of us have been laboring under the delusion that we were to be partners and wives to our husbands, not unordained queen bees of the parish! Mistakenly, we have thought our highest aspiration to be the making of a Christian home, a place of refuge and strength for the shepherd of the flock, and the nurturing of our children!

But, no! A "minister's wife" is neither bird, beast, fish or fowl! She is a creature set apart—a paragon on a pedestal. What a poor specimen is she who cannot manipulate a mimeograph, wield a baton, pinch hit on the organ, warble soprano, alto, and, in emergencies, a tremulous tenor! Let no theologian marry one without training in clinical psychology, parliamentary procedure, Gothic versus contemporary architecture, the humanities and pragmatic education, interior decoration, the Dior look, and the power of positive thinking!

No wonder pulpit committees seeking a pastor ask—"Does your wife sing or play the piano, or what are her talents?" They read THE LUTHERAN! Do you think celibacy of the clergy should be revived? Where will we recruit all these paragons—and where will we find men worthy of them?

AMALIE ROTH SHANNON

Billings, Mont.

Please add Virginia

SIR:

As a loyal (though adopted) Virginian, I am chagrined to note that in mad rush to send you the story on the United Lutheran series of the Protestant Hour (THE LUTHERAN, *Jan. 19*) I failed to include my own synod—Virginia—in the list of the four ULCA synods giving financial support to the current series.

You'll be interested in knowing that as a result of PRT promotion, the list of static carrying the United Lutheran series jump at least 50. As I write this, additional co mitments from U.S. *and* Canadian static are in our hands.

New York RICHARD T. SUTCLIFFE

A happier Lutheran

SIR:

Does the Lutheran Church teach us th we can commit such sins as theft and ad tery, and all we have to do is pray and to church and our sins are forgiven? Th is what I gather from the statement y made in the "Conclusion" (Jan. 5). Y say our whole record is canceled, co pletely erased, as our Saviour taught when we ask forgiveness. We may co forth as new people each day.

You mean to tell us that is the Christ way of living? I was wrong in fussing husband for kissing other women in fr of me. He always said he couldn't see harm in it. I guess I have been the sin then for arguing with him, and should st enjoying some of the things I have mis out on. I never got the full meaning out being a Lutheran before. Thanks for m ing things so clear. I am sure I will be happier Lutheran now. MRS. X

Mrs. X seems to underestimate the quirements of genuine repentance.

Positive thinking

SIR:

All the time I have read Dr. N. V. Pea advice and counsels I have not been able rid myself of the feeling that he is deal in what you aptly call "pink pills."

Burkes Garden, Va. HANS REBANE

SIR:

I do not agree with you that we are ba rupt penitents, but I do agree that we do nothing of worth except as God gives strength. You seem depressed, but y shouldn't be. Writing editorials for chu papers should not be a wearisome task. isn't for Dr. Peale. MRS. ELIZABETH G

Lancaster, Pa.

PH LOOKED SURPRISED: There was a happy event on the lawn of Holy Trinity Church, . . N. Y., when the ewe in the Nativity scene gave birth to two lambs. Pastor Ivan L. Sterner, ained experience with livestock during boyhood on a Pennsylvania farm, assisted at delivery.

YORK

ibs Born on Church Lawn hristmas Celebration

By WILLIAM R. FUHLBRUCK

NG ISLAND—The live sheep that added to the Nativity scene on the lawn of Trinity Church, Hollis, doubled itself ec. 31. The newcomers were a bit and not noticeable to passersby. They lambs that arrived when nature had s course. The ewe that had been y munching hay before the crib since nas week gave birth to two offspring.

The Rev. Ivan L. Sterner gave nature a well-qualified helping hand. Raised on a farm near Gettysburg, Pa., Pastor Sterner had tended sheep in his youth, and had seen many births. The ewe mother and her ram mate that had been at Holy Trinity's manger scene had been borrowed from Lollypop Farm, a small amusement center in Syoset, Long Island.

Although many mission congregations use public-school facilities for their services before acquiring their own buildings, St. David's Church, mission congregation in Massapequa Park, has reversed the procedure. Pastor Charles E. Deitz has welcomed two sixth grade public-school classes

NEW YORK . . .

into the social hall of St. David's new church building pending the completion of the public school building nearby.

To encourage children of the Gloria Dei Sunday school, New Hyde Park, to become Christian stewards, Fred Hashagen, a Lutheran Laymen's Movement member from that congregation, has established an annual award known as the "Stewart the Steward Membership in the L.L.M." The first award was given to 11-year-old Clifford Gerber, active in the Sunday school, children's choir and Cub Scouting programs of that church. The Rev. Walter A. Kortrey is pastor.

Mr. Hashagen has been busy teaching stewardship among the members of his own family. His daughter Lois, instructor in religious education at Wittenberg College, makes practical use of Stewart the Steward's children bulletin, *Let's Go,* in her classes at the college.

DON'T GO AWAY DISGUSTED

When the C. J. Andersons first visited Hope Church in Minneapolis, they walked to the front of the church, sat down . . . and the pew collapsed.

Other prospective members might have been discouraged. But Mr. Anderson went home, got hammer and nails, and returned the same afternoon to repair the pew.

The pew has withstood the test of time. So has Mr. Anderson. He is today lay-president of Hope.

Lutheran Charities, the multi-synod welfare and family counseling agency of Queens, has announced the addition of Dr. David Davis to its staff. Dr. Davis became the clinical director of the agency Oct. 1. He is also on the staff at New York City's Bellevue Hospital, and instructor at the New York University college of medicine. He has taught psychology at Concordia, and holds a B.D. from that institution. Dr. Davis feels that his work will add to the ministry of the church, for he holds that "the soul is basic to the integration of the human personality."

Ten Million Spent on Church Building Projects in Buffalo

By HERBERT A. BOSCH

BUFFALO—A summary of building op tions of Protestant churches in this during the past five years, as published 31 in The Buffalo *Evening News,* reve that these congregations had invested m than $10 million in new building prc and in improvements to structures no use. A compilation of the United Luth share in this total indicates that our co gations have expended and are spending at least $1.4 million for new churches, ish houses, and other facilities.

First Church, Lockport, the Rev. Iva Lange pastor, on Nov. 28 laid the co stone for a building on an admirable not far from the present property. A ch and parish house are being erected at a of almost $270,000.

A day of double distinction was obse at Parkside Church Jan. 9. In the mo the 25th anniversary of the pastorat Dr. John G. Fleck was celebrated. Frederick R. Knubel, president of the S of New York and New England, wa guest speaker. In the afternoon a son o congregation, Mr. J. Donald Rae, wa dained. He has been called to Me Church, Schenectady, and recently retu from studies abroad on the Samuel Tr Fellowship. A dozen clergymen were ent for this ordination.

Ordination of Mr. Harold C. Norr member of Zion Church, Niagara Falls Arthur H. Schmoyer pastor, took place 30. Mr. Norris will become pastor o John's Church, Ancram.

Prospects for the bingo bill, now be the New York state legislature, were cussed by a member of the State Asse from the Buffalo area. Mr. Justin Mo at a meeting of the Pastors' Associa The proposal to amend the state con tion to liberalize bingo provisions could come before the voters in a general ref dum for at least two years. Mr. Mo

'ACITY DOUBLED: Redeemer Church, Allentown, Pa., dedicated its $110,000 church school ding in November. Erected over existing basement, new building offers 6,500 square feet of space, and doubles capacity of Sunday school room. The Rev. Richard G. Hoffert is pastor.

ported the proposed study of the state rce laws, and advocated creation of rate courts for youthful offenders as a in combatting juvenile delinquency.

e advised the clergy to make their opin- known on any item in which they have ncern, and welcomed expressions from members of congregations whose stand civic righteousness and integrity in gov- ment is not properly understood by many icians.

iter organizing the Church of the Mes- Lewiston, and guiding its destinies he first year, the Rev. Howard A. Len- , field missionary for the synod, moves e New York area to serve the entire d more effectively. The Rev. Francis Vagschal of Middleburgh assumes the rate at Lewiston on Feb. 1 . . . The Theodore A. Schrader of Naugatuck, .., comes to Redeemer Church, Buffalo, 1. The congregation has recently ac- d a parsonage.

gotiations are being completed for fer of ownership of ground belonging e Lutheran Church Home for the Aged e Lutheran Council of the Niagara ier. This inter-Lutheran agency may ish a home for the invalid aged. The for such a convalescent home has been by welfare authorities as imperative.

After holding services for three months in the Masonic Temple, members of St. John's Church, Lancaster, the Rev. Edward G. Goetz pastor, were able to worship in their own church building for the first time on Christmas Eve, even though their improvement program has not yet been completed.

St. Paul's, Blossom, is now debt-free. The last payments of $2,200 to members who held notes of indebtedness were made just before Christmas.

ROCHESTER—A third meeting of the Rochester Conference was scheduled Jan. 26 at Concordia Church, the Rev. Louis L. Golder pastor. This meeting was in addition to the usual sessions held each spring and fall. According to the Rev. Alfred L. Beck, president of the conference, this meeting will relieve the pressure of business at other meetings and will acquaint a greater number of lay persons with the extra-parochial work of the congregations. Two lay delegates from each church and the pastor were invited to attend.

The Rev. Edward W. Uthe, assistant pastor at Reformation Church, for almost five years, has accepted a call to the Church of the Good Shepherd, Tonawanda, north of Buffalo. Pastor Uthe has been a leader in conference youth work and in student affairs.

N. Y.: ROCHESTER . . .

Three or four times yearly the Pastors' Association meets in combined session with pastors of the Lutheran Church—Missouri Synod, twelve of whom serve congregations in this city and vicinity.

Work on the new St. John's Church, Ridge Road, continues, and the day for occupancy by the congregation is not far distant.

Lutheran leadership in the financial campaign of the Rochester Federation of Churches is being given by Mr. Joseph Martin, Church of the Reformation and president of the Inner Mission Union. In the Buffalo area the campaign of the Council of Churches for $97.000 has enrolled Mr. Andrew Strohrer, Holy Trinity Church, as leader of the Lutheran group.

CENTRAL STATES

Church Conducts Poll On Favorite Hymns

By PAUL C. WIEGMANN

OMAHA—"Singing Church Month" will be observed by St. Luke's Church, Omaha, in March. Members and visitors will be asked to indicate their favorite hymns. Selections receiving the greatest number of votes will be used during services. St. Luke's 50th anniversary committee has planned the program to determine what people like to

St. Luke's met its 1954 benevolence in full—$8,240 for apportionment $1,103 for Lutheran World Action.

Construction of an educational bui is the goal of Salem Church, Fren Nebr. A starter for the building fun $9,820 received from the estate of the Amanda Doering, and $500 contribute Martin Petersen as a memorial to his . . . THE BUILDING FUND of First Ch South Sioux City, Nebr., is nearing $100,000 mark. The congregation has g in 33 years from 29 to 950 members. tendance at Sunday services last Nove gave Pastor Samuel W. Jensen an o tunity to find out what members think the church's organizations—and his se subjects. Roll call cards distributed to firmed members asked them to ind their preferences. Of 210 persons si cards, 25 said they would like to sing i choir. Many wanted new organizatio new programs in existing organizations eral wanted a home Bible study progra

Among proposed subjects for future mons was a request for clarification of man Vincent Peale's "positive thinking relation of the resurrected soul to God "Does Satanism, Communism or Fa fill the vacuum when man does not b in God?"

MISSIONS IN JERSEY: Two mission churches were established in the New Jersey Synod one month. Pastor Harold E. Berg received 100 charter members into Holy Trinity congre in Burlington City at the organization service last Nov. 29. (See also picture on opposite p

PAUL'S CHURCH, Edison Township, became New Jersey's 138th congregation with 133 er members affiliating on December 19. The Rev. F. Kenneth Shirk developed this mission.

POINT SYSTEM for Luther Leaguers of aul's Church, Grand Island, Nebr., has established to help them go to camp ummer. They can earn points by regattendance at League meetings, church es, choir, Sunday school. St. Paul's egation was able to pay its benevolence LWA quota for 1954 and place $3,600 building fund after current bills.

MONG THE CONGREGATIONS: Christ ch, Wisner, Nebr., collected over 0 during a canvass for a building fund l . . . Our Redeemer Church, Omaha, a television set to Pastor Claudius E. a's parsonage for Christmas. Redeemer h now has 1,075 confirmed, 733 comng members . . . Zion Church, Gothen- Nebr., dedicated new furnishings—pulpit, baptismal font, sanctuary —gifts of members of the congrega- . . Kent Memorial Church, Sunrise , Mo., collected 410 pounds of clothr Lutheran World Action . . . The y school of Salem Church, Ponca, contributed $100 for Midland Col- 100 for Central Seminary and $163.82 portionment—the result of Christmas gs and Advent self-denial folders. Church met its 1954 apportionment

LENTEN RETREAT lectures will be Feb. 14-16 at Central Seminary, Fre- Nebr., by Dr. E. W. Mueller, Dr. Rogness, Pastor Arthur L. Angers- and Chaplain John Deutschlander. ctures are sponsored by ULCA Board ication.

MICHIGAN

Stewardship Attains Goal

By CLYDE G. STEELE

DETROIT—The Michigan Synod in 1954 contributed the highest percentage of benevolence in its history, giving 119.4 per cent of the apportioned quota. The stewardship and executive committees set up a goal of 120 per cent for the synod, and enlisted the co-operation of every congregation to reach it. All but three congregations attained the 100 per cent mark, with some going well beyond 150 per cent. Lutheran World Action receipts were 123.2 per cent of the assigned quota.

The council of Hope Church, Detroit, the Rev. Clyde G. Steele pastor, took two forward steps in benevolence for 1955. At their January meeting the council approved continued support of Dr. Paul F. Durkee as a missionary in India and voted to assume support of Mr. and Mrs. George Frock in Malaya. To complete their mission program, they also voted to sponsor a home mission, Christ the King, Livonia, where the Rev. Kenneth Larkin is serving as mission developer. Support of all three projects comes from communion offerings.

Jan. 16 marked the birthday of the synod's newest mission, Prince of Peace, Detroit. Mission Developer Michael Furney reports a charter membership of 208 adults and 372 baptized, the largest in a new mission in the history of synod. On the day of organization 35 children and 18 adults were

MICHIGAN . . .

baptized and 86 confirmed. Dr. Frank Madsen, synod president, conducted the service of organization.

Immanuel Church, Jackson, has opened a "marriage clinic," under the direction of Pastor Everett Bunck and Mr. George Thorman. Purpose is to provide group-thinking and activity for those concerned about modern family problems. Each series of classes is limited to 10 couples, but with no limitations as to age or number of years married. The clinics will continue as long as there is a demand.

The Rev. L. F. Gunderman, pastor of Holy Trinity Church, Flint, reports that the congregation experienced a successful campaign for $70,000. This was one of the first congregations in the ULCA to avail itself of the Lutheran Laymen Movement's financial campaign assistance. The congregation has purchased property near the present church for a new structure and a large home, to be used for parish work at present and in the future as a parsonage relocation.

NEW JERSEY

Synod Gives 108 Per Cent Of Apportionment Budget

By RALPH I. SHOCKEY

TRENTON—A half-dozen years ago, when Lutheran congregations in New Jersey were organized as conferences of synods in New York and Philadelphia, their records of contributions toward the benevolence apportionment were not impressive. Since the Synod of New Jersey was formed in 1950, there has been a steady improvement. In 1953 the apportionment was met in full.

The 1954 record, it was reported last week, is 108 per cent of the apportionment and 101 per cent of the Lutheran World Action goal. In the synod's special "tri-objective appeal"—home mission fund, Camp Beisler, synod president's parsonage —48 per cent of the two-year $150,000 goal was reached in 1954.

St. Matthew's congregation, Moorestown, led the synod in percentage of apport ment paid—116 per cent. Holy Tr Church, Wenonah, contributed 230 per of its Lutheran World Action quota.

IMPROVEMENT in labor-management tions in New Jersey is the objective four-week school being conducted in Paul's Church, Elizabeth, by the syno Brotherhood and the Board of Social sions. Sessions started Jan. 17 and continue each Monday through Feb. 7.

"The Christian Approach to Labor-M agement Relations" was discussed by Rev. Harold Letts of the ULCA Boar Social Missions during the first session. bor's Role in Industrial Relations" wa by a CIO speaker. "The Government's in Industrial Relations" was presente Mr. Carl Holderman, secretary of labo New Jersey. "Constructive Developmer the Labor-Management Field" conclude series.

The "King's-Men" church attend crusade will be launched as a synod- project of the Brotherhood at a state- rally at St. Mark's Church, Trenton, 12. Mr. Merwyn C. Fuss, president o ULCA Brotherhood, will speak.

The Lutheran Leadership Training S of Essex County was held in St. J Church, Newark, Jan. 10 through Feb Pastors serving as instructors include Rev. Carl Peterson, the Rev. Carl Uel and the Rev. Harry Hoffman.

Services for the deaf are being held i Saviour Church, Trenton, each Sunda the Rev. C. Ronald Gerhold, pastor o Missouri Lutheran Church in Newark. tor Gerhold also serves other mission p with similar opportunities for worship fellowship.

MISS NONA M. DIEHL, executive secr of the Women's Missionary Society o ULCA, spoke in the Saviour Church, ton, about "Our Hope for Years to C . . . Leadership training sessions, spon by the Hudson County Pastoral Associ are being held Jan. 12 through Feb. St. John's Church, Jersey City. C include "The Bible and Its Uses," b

John Wagner; "Living Your Faith," he Rev. Frederick Spreen, Jr.; "Worship the Liturgy," by the Rev. Willis Ross. Rev. Arthur G. Posselt served as dean. fe in the Lutheran Church in Indonesia discussed by Mr. I. P. Simandjuntak, a 'e Indonesian, in Redeemer Church. ıont, Jan. 9. Mr. Simandjuntak is study- t Columbia University and Union Semi- and will soon return to his native try to become the head of the new rnment-supported Christian university. ethsemane Church, Keyport, had a gage-burning service Jan. 23. A $4,200 tedness on the parsonage had been A new church is now being considered.

io Synod Reached 100 · Cent Apportionment

By E. RUDOLPH WALBORN

LUMBUS—Ohio Synod Treasurer ge L. Rinkliff predicted last December nis books would close Jan. 4 with 100 ent apportionment paid. "Our treas- predictions always come true," said l President George W. Miley. At the of 1954, Mr. Rinkliff announced that tionment receipts were $751,840.15— 4.14 over the budget. All synodical s and the ULCA were getting the nts budgeted, with the extra going to LCA.

was another good year for Lutheran l Action. The 285 congregations gave 000; 117 per cent.

EN FIRST CHURCH, Findlay, dedicated w church on Jan. 9, it had completed rgest construction project undertaken congregation in the Ohio Synod. Pas- alter E. Bradley and Dr. George W. officiated at the dedication of the g which, including the furnishings, is at close to $500,000.

nave of the limestone building seats ransept and side chapel increase the ty of the church to 575. At the first 780 persons were present. A memo- rial chapel is separated from the nave by pillars and arches. Chancel furnishings, the gift of Mr. and Mrs. Harry Flater, include

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a reredos which is sixteen feet high, framing the lower half of the chancel window. The chancel is open; the choir and organ are located in a gallery. The building occupies

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the site of the old church, and retains eral walls from the old building. It is i downtown area of this prosperous n western Ohio city.

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Financing of the building has be long-range program, beginning in Several bequests have helped. After present building pledges have been pleted an indebtedness of about $7 will be left to be amortized over an e year period.

A tornado that struck St. Peter's, carawas, last summer all but blew the ing off its foundation. Apart from da caused to the exterior—two large wi were shattered—the structure was fou have been moved a few inches by the of the wind. Extensive repair work necessary. The interior of the church practically rebuilt, a center aisle op through the nave and the chancel more quately arranged. A new main entranc provided and a fire escape installed. ance largely covered costs. Pastor Llo Riggle was aided in the rededicatio Dr. Simon A. Metzger, Crestline, a s the congregation.

GRACE CHURCH, Wadsworth, comple $40,000 long-term improvement progra Jan. 23. President Miley was present t Pastor J. David Mumford in the dedic program. Tom MacAdam, a junio Hamma Divinity School and son of the gregation, participated in the service.

Improvements included removal pressed stone in the spires, gable parapet and roof over the narthex, an placement with Indiana limestone, e for the stainless steel cross. The nave given added lights designed by Ramb in the latest style. Memorial elect carillon and communion rail were dedic as were a prie dieu, credence bracket, bason, processional cross and candelab

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

ɔmes for 105 Refugee milies are Promised

By VIGGO SWENSEN

ARRISBURG—Not many European refu- arrived in Pennsylvania in 1954, but inery for the new resettlement pro- is now beginning to move in high

Assurances of housing and employ- for 105 families had been forwarded Washington by the Pennsylvania Com- e for Lutheran Refugees by the end ne year.

e Pennsylvania committee has 87 ers (descriptions of families seeking lement) and 29 are in the hands of rence chairmen throughout the state. dditional 44 applications for assurances been received, while 75 contacts have made with relatives or friends other those for whom dossiers have been ed.

e Lutheran denominations are co- ting in the resettlement program in ylvania. They are the United Lutheran h, Lutheran Church—Missouri Synod, ican Lutheran, Augustana, and Suomi . The joint effort involves 1,675 con- ions with 860,000 members. The ef- centered in Pittsburgh with David C. er, 606 House Building, as area di- of Lutheran Refugee Service. Cen- ennsylvania Synod representatives on ate committee are the Rev. George tone (secretary for synodical Inner ns), who is chairman, and Dr. Wil- Van Horn Davies, pastor of Messiah n, Harrisburg.

national employment situation has some hesitation on the part of those ; assurances for refugees. For their agement the State Committee indi- hat the refugee simply asks an op- ty to work for the prevailing wage kind of job of which he is capable. mmittee is endeavoring to obtain a beral interpretation of bona-fide op- ties from the Pennsylvania Employ-

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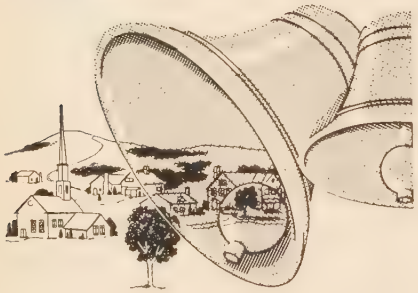

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PENNSYLVANIA . . .

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"Total of benevolence giving is hig than in any previous year," reports C tral Pennsylvania Synod Secret George Berkheimer in releasing the ures for 1954. $2,090,923 was recei for all purposes. In the final week (week in January) receipts w $205,000. This is half the total recei for the entire year 1939, when sy was organized. Apportionment rece were $1,294,406 or 109 per cent of quota. Lutheran World Action rece exceeded the quota by 17 per cent. represents $212,725, an all-time percentage in the synod.

During renovating of the syno Church House, beginning Feb. 1, tempo headquarters will be 510 N. Third St Harrisburg. The work should be compl within six months. The Department of ner Missions will remain at its tempo quarters, 2533 N. Second Street, during period.

At a recent reorganizational meetin the Lutheran Service Society of Gr Harrisburg, C. W. Wolfe, Harrisburg, elected president of the board. Mrs. Ha Spong, the Rev. Richard Martin, and Rd Hanson were named vice presidents. liam V. Davies, Sr. and Richard Sn became treasurer and assistant treas The board is charged primarily with management of the Lutheran Home fo Aged. Executive secretary is the Rev. Rd E. Koehler, Jr.

A 35 per cent increase in commu membership is the record of St. P Church, Millersburg, during the seven pastorate of the Rev. James Emerick. year improvement plan was completed the recent dedication of an $80,000 ch school building. Previously the nave enlarged and social facilities expanded.

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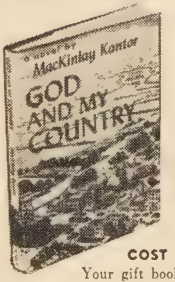

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PA.: HARRISBURG . . .

Council of Churches Feb. 8-9 at Buck Falls. Denominational officials, member boards, commissions, and committees the rural church in the state are invited

In November the United Churches Greater Harrisburg and Dauphin Co observed its 10th anniversary. Launc with 48 member churches and a budge $7,300, it now numbers 112 congrega and operates with a budget of $18,000. present executive secretary is the Joseph M. Woods, Jr. who became the full-time secretary in 1949, succeeding Rev. Jesse Reber.

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uring Youth Week—Jan. 30 through 6—officers of the Pennsylvania Coun- f the United Christian Youth Movement seeking to enlist 40 young people above school age to conduct vacation Bible ols in ghost towns and rural communi- of Pennsylvania. They also expect to $500 for the project's travel expenses. T. Griffith, a Lutheran youth of Har- rg, is the new vice chairman of the p.

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R, GORDON. To Lutheran Courts, New sterdam 2, British Guiana.

s, MAUD. To Shion En, Chuo Ku, o, Kumamoto Ken, Japan.

rz, CONRAD J. To de la Quintana , Rosario, F.C.N.B.M., Prov. Santa Argentina.

NER, GEORGE V. To Lutheran Mis- Monrovia, Liberia. Jan. 13.

PAUL A. To Lutheran Mission, Mon- , Liberia.

Y, C. H. To Guntur, Guntur District, ra State, India.

RONE, HAROLD. To Lutheran Mission, rovia, Liberia.

E, RONALD L. To Rodriguez 329, il, F.C.N.G., Roca, Argentina.

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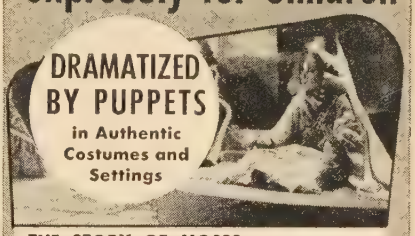

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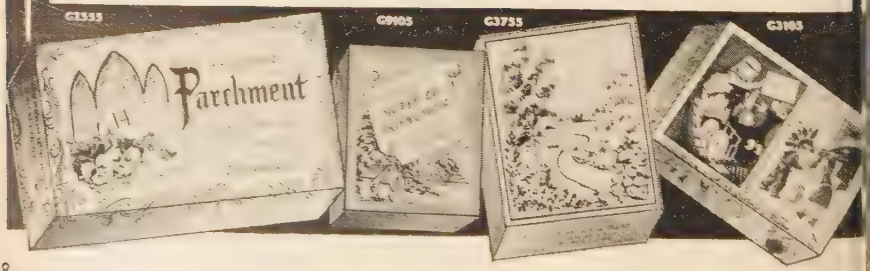

DECEASED

Lida B. Allbeck

rs. M. M. Allbeck died at Mansfield, , on Christmas after a brief illness. Her was associated with the parsonage. She born in 1869, the daughter of Dr. and J. W. Schwartz, in Worthington, Pa. her husband, she was engaged in ch work in Pennsylvania and Ohio.

son, Prof. Willard D. Allbeck of ma Divinity School, and a grandson, Rev. Alton N. Allbeck of Covington, , have continued the family tradition rvice in the ministry. The funeral was lansfield Dec. 28.

Dr. Herbert T. Weiskotten

. Herbert T. Weiskotten, for 30 years r of Redeemer Church, Brooklyn, ., died Jan. 11 at age 60. He had been mber of the Board of Publication and d of Social Missions of the United Lu- n Church, and had held positions of nsibility in the Synod of New York.

. Weiskotten was born in 1894 at stown, N. Y. He attended Columbia rsity, received M.A. and Ph.D. degrees Princeton University, and graduated from the Philadelphia Seminary.

ring his first pastorate, at St. John's h, Summit, N. J., he also taught at er College four years. In 1924 he be- pastor of Redeemer Church, succeed- is father, the late Rev. Samuel G. otten who, as the church's first pastor, rved 30 years.

was a member of the ULC Board of ation from 1936 to 1938 and of the of Social Missions from 1941 to 1950. o served on the synod Board of Edu- and on the Wagner College board stees.

is survived by three sons, Pastor Rich- . Weiskotten of Epiphany Church, s, N. Y.; Pastor Theodore D. Weis- of Poestenkill, N. Y.; and Edward iskotten, in addition to three grand- n.

funeral on Jan. 13 was conducted by ederick R. Knubel.

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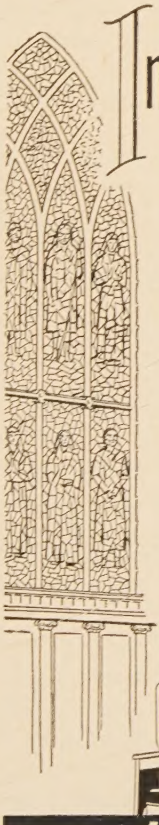

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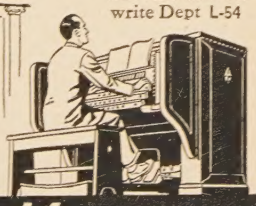

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In conclusion . . . . . .

THE DAY I RECEIVED the report on United Lutheran Church apportionment (*see page 4*) was the day I made out my U.S. income tax for 1954. It might be good for all of us to compare the amount we are required to pay in taxes with what we give the church.

The government would soon be bankrupt if it had to depend on voluntary giving. A family of four, with $5,000 income last year, is charged a $416 federal tax in the U.S. If such a family gives $200 to the church in all offerings during the year, it is above the United Lutheran average.

Everybody (except politicians making campaign speeches) knows that high taxes are necessary to pay for important services the government provides. It should be even more clear to Christians that generous offerings for the church's work are essential in expressing our sense of responsibility to God.

IT WILL BE a few months before we have a complete record of 1954 offerings in our churches. I estimate that the total will be about $72 million, contributed by perhaps 500,000 families. Eighty per cent of the money was for congregational expenses, building funds, and other local purposes.

Slightly under 8 per cent went to the United Lutheran Church for its regularly budgeted work. This is the $5,752,788 which we report on page 4 this week. The average asked from each member was $6.10, but we fell short 25 cents apiece.

We're not dealing in large figures, such as the cost of building big bridges or battleships. The church is accustomed to using comparatively small sums for great purposes. The encouraging fact is that there has been steady progress in giving.

Total offerings in United Lut congregations have increased abo million a year for the last 10 years. 1955 total will no doubt be almost times as much as in 1945. We gained in membership, but not e to account for that. People have siderably more money, but that d explain everything. There has b gradual awakening of our people to we might call the holiness of giving

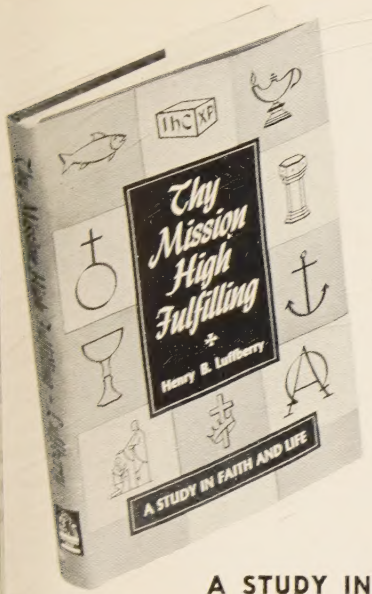
It's dangerous to keep everythi ourselves. Most of us, without ha ing, can spend our entire incom what look like necessary expenses have to push ourselves hard to rea point of making serious gifts t church.

When we do that, we know we shared in an eternal enterprise. W on the side of light and life, against ness and death. A plump bank ac may be comforting. But it sings no in the kingdom of God.

THERE IS NO LIMIT to the amo money the church can use well. biggest bill these days is for plantin congregations to keep up with rapi ulation changes all over Americ present our church has cash to p about 50 a year. But there could be 100 or 200. Beyond the bord our own land, there are the distant tries where a steady stream of m aries should be going.

Our church giving isn't merely a ter of balancing a budget. However we give, there would still be ne more. What we must decide is eager we are to be the faithful pe God, responding to opportunities our pocketbooks to work for him.

—ELSON F



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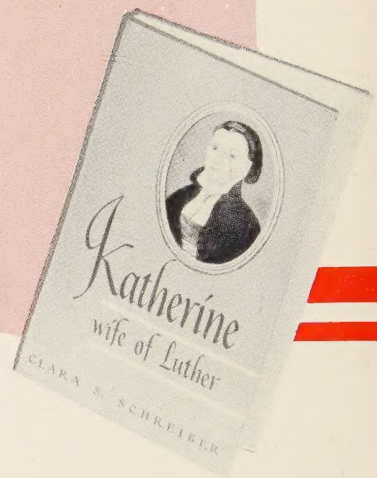

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